

# Federal Council BULLETIN

Vol. XIV, No. 1



January, 1931

## *Editorials*

Why a Churchman Receives the Nobel Prize

A New Level in Home Missions Planning

Church Federations Summoned Forward



## As if God Were Dead

A. MAUDE ROYDEN



## The Church and Business Need Each Other

HENRY S. DENNISON



*A Journal of Interchurch Cooperation*

# Coming Events

Embarrassments are often caused by conflicting dates of the many religious organizations. The convenience of many could often be served if dates of important gatherings were known long enough in advance so that other meetings could be planned accordingly. The BULLETIN will print a calendar of the more important scheduled meetings, especially if interdenominational organizations, so far as the information is furnished to the Editor.

FEDERATION OF WOMEN'S BOARDS OF FOREIGN MISSIONS  
Bronxville, N. Y.....January 10, 11 and 12

FOREIGN MISSIONS CONFERENCE OF NORTH AMERICA  
Atlantic City, N. J.....January 13-16

CONFERENCE ON THE CAUSE AND CURE OF WAR  
Washington, D. C.....January 19-22

COUNCIL OF CHURCH BOARDS OF EDUCATION AND  
ASSOCIATION OF AMERICAN COLLEGES  
Indianapolis, Ind.....January 19-23

FEDERAL COUNCIL OF CHURCHES, ADMINISTRATIVE  
COMMITTEE  
New York, N. Y.....January 23

AMERICAN SOCIAL HYGIENE ASSOCIATION, ANNUAL  
MEETING  
New York, N. Y.....January 23, 24

CONFERENCE ON PERMANENT PREVENTIVES OF  
UNEMPLOYMENT  
Washington, D. C.....January 26, 27

COUNSELING COMMISSION, Y. M. C. A.  
New York, N. Y.....January 27

INTERNATIONAL COUNCIL OF RELIGIOUS EDUCATION  
Chicago, Ill. ....February 17, 18

WESTERN SECTION, WORLD ALLIANCE OF REFORMED  
CHURCHES THROUGHOUT THE WORLD  
Washington, D. C.....February 24-26

FEDERAL COUNCIL OF CHURCHES, ADMINISTRATIVE  
COMMITTEE  
New York, N. Y.....February 27

COMMITTEE OF FINANCIAL AND FIDUCIARY MATTERS  
Atlantic City, N. J.....March 17-19

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## Federal Council Bulletin

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SAMUEL MCCREA CAVERT, *Editor*

AENID A. SANBORN }  
WALTER W. VAN KIRK } *Associate Editors*

BENSON Y. LANDIS, *Business Manager*

CHARLES S. MACFARLAND, JR., *Advertising Manager*  
*Contributing Editors:*

Other Secretaries of the Federal Council of Churches, as follows:

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JOHN M. MOORE	ROY B. GUILD
CHARLES L. GOODELL	JAMES MYERS
WORTH M. TIPPY	EVERETT CLINCHY
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F. ERNEST JOHNSON	FLORENCE E. QUINLAN
GEORGE E. HAYNES	(Council of Women
WILLIAM R. KING	for Home Missions)
(Home Missions Council)	

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THE FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA

105 East 22d Street, New York

*Organized for the purpose of manifesting "the essential oneness of the Christian Churches of America in Jesus Christ as their divine Lord and Saviour, and to promote the spirit of fellowship, service and cooperation among them."*

VOL. XIV, No. 1

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## THE EDITORIAL OUTLOOK

### *A Prayer for the Church*

**O** GOD, we pray for Thy Church, which is set today amid the perplexities of a changing order, and face to face with a great new task. We remember with love the nurture she gave to our spiritual life in its infancy, the tasks she set for our growing strength, the influence of the devoted hearts she gathers, the steadfast power for good she has exerted. When we compare her with all other human institutions, we rejoice, for there is none like her. But when we judge her by the mind of her Master, we bow in pity and contrition. Oh, baptize her afresh in the life-giving spirit of Jesus!

Grant her a new birth, though it be with travail of repentance and humiliation. Bestow upon her a more imperious responsiveness to duty, a swifter compassion with suffering, and an utter loyalty to the will of God. Give her faith to espouse the cause of the people, and in their hands that grope after freedom and light to recognize the bleeding hands of Christ. Bid her cease from seeking her own life, lest she lose it. Make her valiant to give up her life to humanity, that, like her crucified Lord, she may mount by the path of the Cross to a higher glory.

WALTER RAUSCHENBUSCH

(From "Prayers of the Social Awakening"—Pilgrim Press)

### *Church Federations Summoned Forward*

**F**ROM the newspaper publicity attending the publication of H. Paul Douglass' survey of "Protestant Cooperation in American Cities," one might easily gain very misleading impressions as to the real significance of the volume. The *New York Times*, temporarily lapsing from its accustomed accuracy, headlined its account, "Church Unity Found Failing." That single caption of four words contains two errors! First, the volume does not discuss church unity in the strict sense, but rather church cooperation in local communities. Second, the term "failing" creates the gravest kind of misconception, quite unjustified by the total contents of the survey.

The most striking thing about the volume seems to have been entirely ignored—namely, that the city federation of churches, which nowhere existed twenty-five years ago, should in this brief space of time have spread so widely throughout the country and have become such a creative factor in American Protestantism as to merit an elaborate survey! The very fact that a thorough and scientific study was called for is in itself a noteworthy tribute to the church federation movement.

This Dr. Douglass himself fully recognizes, even though some of his newspaper



interpreters do not. Federation, he declares, "has established a new order of church life and constitutes a vast achievement, an achievement that appears greater rather than smaller when the niggardly conditions under which it has been accomplished are understood."

Moreover, the progress which has been made has had to be won in the face of inherited tendencies toward denominational separateness that have been with us for centuries. This, again, is something which Dr. Douglass not only recognizes but emphasizes. The so-called policy of opportunism on the part of the federations he shows to have been due to the fact that denominational prerogatives have been so jealously guarded. The marvel is that a new structure of interdenominational fellowship and activity could have become established within two decades and eked out at least a modest support. "All told, then," Dr. Douglass holds, "in spite of its frequent institutional feebleness and instability, the current movement of organized Protestant cooperation impresses one as having extraordinary vitality and promise. Within the major cities which this survey has chiefly considered, the federation movement is thoroughly entrenched."

The time has come when Protestantism must take the church federation more seriously, this is the crux of Dr. Douglass' review of the situation. The reason it must do so is because the infant years of the movement have disclosed larger possibilities for the future than even its advocates have expected. Dr. Douglass would have the church federation entrusted by the denominations with far greater responsibilities and accorded much more generous support. To this end, he urges on the leadership of the federations the frankest self-criticism, the most thorough study of their essential genius, their programs and their policies, and a courageous stepping into the place of larger service that their own past has prepared for them.

Thus understood, this new survey can be-

come the greatest asset that church federation has yet had, making it clear that, despite all the discouragements and handicaps, the movement has the most creative possibilities that are to be found anywhere in Protestantism today.

### *Why a Churchman Receives the Nobel Prize*

IN THE TORRENT of newspaper publicity devoted to Sinclair Lewis and his selection as the winner of the Nobel Prize for Literature one would seem to see an indication that the American newspapers at least consider him as the only interesting or important choice for the year. To be sure, something has been said about Mr. Kellogg and others of those designated for awards, but the American public generally has learned little concerning the man elected by the Nobel committee as the winner of the 1930 Peace Prize. To readers of the BULLETIN, however, his name is well known, for Archbishop Soderblom has long been associated with international Christian movements. From cabled information and from knowledge of the Archbishop's career it is safe to assume that the most prominent consideration affecting his designation for this distinguished award was his leadership in the establishment of the Universal Christian Conference on Life and Work.

In order to find an adequate expression of the growing world consciousness of the Christian churches, he joined with a few kindred spirits from other nations, especially our own, in working out the plans for the great gathering at Stockholm in 1925. Since that conference his has been a dominant influence in the work of the Continuation Committee and its evolution into the Universal Christian Council on Life and Work. As Honorary President of the Continental Section, Archbishop Soderblom has had a direct official connection with every step in the growth of this international interchurch organization. He has personally cooperated



in the appointment of a Swedish collaborator, Dr. Ehrnstrom, now attached to the permanent staff of the Universal Council in Geneva.

The Archbishop has all along sponsored the idea that closer relations between the churches of all nations can most fruitfully be sought in the field of their work for human welfare. His active mind and his natural love of the practical have led him to stress the necessity of concerted action and he has seen in the Life and Work Movement a clear possibility of developing a sense of unity and a closer organizational alignment as by-products of this common action. The field of action obviously most open to the churches internationally is that leading to the building of a peaceful world. Archbishop Soderblom has insistently and persistently sought to widen the areas of international understanding and has done this most of all by promoting personal acquaintance among the leaders of the churches of all lands.

Friends of the Church and of international Christian cooperation may well thank God for the vision of the Nobel committee of award. What they have done in designating Archbishop Soderblom for the Peace Prize serves not only to dramatize effectively the personal leadership of this one man but also to emphasize before the world the increasing activity of the churches in the interest of a more effective Christian order of life and a wider base for the great structure of world cooperation. Just as the League of Nations represents the personality of Woodrow Wilson, so the "league of churches," which is forming around the nucleus of the Universal Christian Council, represents the personality of Archbishop Soderblom. It is to be hoped that American tendencies to provincialism and aloofness may not serve to hamper the progress of the "league of the churches" as they have to date hampered the progress of the League of Nations.

If the Nobel Peace Prize Committee sees in what has already been done, through the instrumentality of Archbishop Soderblom,

the most significant contemporary contribution to the building of peace, surely the leaders of the churches in America as well as in other lands should still more clearly have the same vision and in obedience to that heavenly vision help to fill up the measure of that which has already been sketched on a world canvas by the well-loved primate of Sweden.

### *A New Level in Home Missions Planning*

THE North American Home Missions Congress, held in Washington, D. C., December 1 to 5, proved to be the most vigorous spear-thrust of Protestant cooperation yet advanced into the tangle of our competitive denominational relationships. With the momentum of the Cleveland Comity Conference and the Detroit Conference on "The Church in the Changing City" the Washington sessions moved on to positions far ahead of all previous actions.

The denominations now feel a real twinge of conscience at any mention of over-churching. They are determined either to prove current criticism in error or else to put their own house in order. They are likewise insistent that the more favorable side of the shield should also be exposed. They urge that the contagion of healthy cooperation shall be spread rather than the discouragement of admitted failure. They maintain that the problem is not merely an ethical one, but technical in that it requires the coordination of denominational agencies, which have unwittingly complicated the situation, and a new type of denominational bookkeeping using common terms with standard meanings.

In Cleveland three years ago the community church movement had to fight for its place in the sun. At Washington it was evident that if a new "community" denomination ever arises in America, it will be the fault of the denominations already in exist-



tence rather than of the community church workers.

The report will seem to some a timid, ponderous document, less vigorous on one or two main issues than they would desire it to be. To many others, who know the glacier-like tempo of church history, who experienced the fine democracy of these groups, and who believe that the Church is properly the conservator of the most stable traditions of our social life, the findings of the Washington Congress represent high courage, real progress and a new cooperative spirit. During these five days of December, 1930, one observed "federal union" coming into being.

It is not invidious to point out that the success of the Congress depended largely on the leadership of two men, Dr. Hermann N. Morse and Dr. William R. King.

Dr. Morse served as general counsellor. As chairman of the Comity Committee and the Five-Year Program of the Home Missions Council he has had a cyclopedic grasp of the multitudinous details involved in any such program. With three able associates he read thirteen group reports after 10 p.m. on Thursday, reduced them to sixty typewritten pages by midnight, read galley proof at 2 a.m., read the final report of the findings committee to the Congress from 9 to 11 o'clock Friday morning, and had the satisfaction of seeing approximately eighteen thousand words on a huge printed sheet in the hands of every delegate before adjournment at noon. Such a display of intellect and energy commanded enthusiastic admiration.

The administrative leadership of the Congress was in the hands of Dr. King. Utilizing the resources of the denominations, the interdenominational bodies and certain other organizations, Dr. King has made the Home Missions Council a tremendously vital expression of cooperative American Protestantism on a budget that would be ridiculously small if it were not so tragically inadequate. The Congress heaped upon the Home Missions Council so many

and such important tasks for the years to come, that it cannot possibly do them without increased funds and personnel. It is earnestly to be hoped that the denominations will recognize their high privilege in this matter and that individuals who may be able to do so will consider the Home Missions Council as an opportunity for sound investment.

### *Join the World Court Now!*

PRESIDENT HOOVER, on December 10, sent the World Court Protocols to the Senate. He asked that consideration be given them just as soon as problems of emergency relief and appropriations have been disposed of.

That the churches are practically of one mind in support of the President on this issue, there can be no doubt. Local church groups, ministerial associations, denominational conferences and assemblies, city and state councils of churches, the National Study Conference on the Churches and World Peace, the World Alliance for International Friendship, the Federal Council of Churches, have repeatedly registered their desire for American entry into the Permanent Court of International Justice.

As the Executive Committee of the Federal Council, meeting in Washington last month, declared, "For the United States to proclaim the settlement of all disputes on a basis of law and reason, equity and goodwill, and never on the basis of military might and violence, and yet for it to refuse to adhere to the World Court, cannot fail to be universally regarded as illogical and self-contradictory."

The three Protocols, one instituting the Court, another providing for the revision of the Statute of the Court, and the third embracing the Root formula, were signed at Geneva a year ago on behalf of the United States. The Senate is now being asked to ratify that signature.

Why delay longer? Prompt action is re-



quired by the logic of the existing world situation. Along with 57 other nations, the United States has pledged itself to use only the methods of peace in the settlement of its international controversies. And here is a Court created to do the very thing to which, as a nation, we have pledged ourselves.

Thirty-two nations, including not a few of the Great Powers, in addition to adhering to the Statute of the Court, have ratified the so-called "Optional Clause" providing for "compulsory arbitration." These particular nations have consented to the complete jurisdiction of the Court with respect to all international disputes of a legal nature. And here we are not yet even a member of the Court. We have thus far been unwilling to adhere to the Court on any ground, notwithstanding the fact that we cannot be haled before the Court without our explicit consent. By comparison with what the nations have done that have signed the Optional Clause, the halting policies of the United States with respect to the Court may well make us ashamed.

Then, too, the Preparatory Disarmament Commission has completed a draft treaty designed to limit, and, if possible, to reduce, the world's land, sea, and air armaments. A world disarmament conference will in all likelihood be called to meet in 1932. Before that time the institutions of peace must be strengthened if any real progress in the reduction of armaments is to be made. It is being argued that it would be all the same if the Senate were to defer action on the Court Protocols until next December. This is not true. A year hence the World Disarmament Conference will be in the immediate offing. It should not be necessary at that late date to be discussing whether or not we will join the Court. If, on the other hand, we promptly adhere to the Court, we shall be in a strategic position in the coming months to help lay the foundation for a successful disarmament conference.

The great majority of thoughtful Amer-

ican people want to see the United States in the Court. It is generally admitted, even among the anti-Court Senators, that there are enough votes in the Senate to ratify, if the Protocols can be brought to a vote. Why delay longer?

### *How Much Does Church Membership Mean?*

NO SUBJECT considered by the Federal Council's Executive Committee called forth a more spontaneous discussion than the report of the Committee on the Conservation and Enrichment of the Lives of Church Members. The extent of the losses in church rolls by "dropping" names of inactive or "lost" members is appalling as shown in statistics presented by the Committee. An equally disturbing element lies in the large number of those whose names are retained but who participate little or not at all in the worship or work or support of the Church.

An inquiry to which nearly two hundred representative pastors responded from all parts of the country developed an impressive emphasis, approximating unanimity, to the effect that careless procedure in receiving and caring for new members is largely responsible for present unhappy conditions. Interest in numbers far outruns concern for character. Widespread and profound concern is evident over the light and irresponsible way in which multitudes assume church membership and just as lightly relinquish it.

The remedy would seem to lie in an improvement of both the evangelistic and the nurturing process of the Church. Whatever the evangelistic method may be, the process should include the fundamental elements of the evangelism of Jesus, a vital experience of fellowship with the Father God, the beginnings of new Christian character, and quickened social vision and action.

The process of nurture apparently calls for considerable improvement, particularly in the direction of more direct and personal



dealing with new members and a more careful educational process in establishing them in Christian faith and service. Many good methods were reported as now being practiced. If one could believe that these were generally and thoroughly employed, there would be no need for serious concern. It is the sporadic and casual nature of the follow-up methods, and more frequently their absence altogether, that makes the problem of conserving church members so urgent.

One thing is clear: statistics must cease to be supreme, quality of life must precede numbers as a practical evangelistic goal.

### *In Prayer with One Accord*

RELATIONSHIPS, "machinery," committee meetings, conferences, discussions, technique consume our time. One may even be pardoned for wondering whether advance of the Kingdom of God on earth might not be more rapid were the accumulating paraphernalia of organization and "method" cast aside and we were to rely entirely upon the prayer and simple witnessing of early days in the "Christian era."

"Ye Shall Be My Witnesses" is the theme for this year's observance of the World Day of Prayer, fostered by the women's missionary movements, which occurs on February 20. This program, outlined by Miss Kathleen MacArthur of Canada, traces witnessing from the days of the early Church to the New Age.

For what are those who will gather on that day directed to pray? Thanksgiving for the courage and faith of the early apostles and for the constraining love of Christ, petition for the guidance and power of the Holy Spirit that the Church may be endued with power from on high, may bear fruitful witness—true, steady and courageous; intercession for vision, for fearless and outspoken defenders of the right, for interracial and international understanding and goodwill.

The Call to Prayer for use in daily preparation, written by Baroness van Boetzelaer of the Netherlands, indicated the topics: "Make us faithful—in our Prayer for ourselves, for our own family and people, for the needs of the world; in our witness by our words, by our ways, by our works for God's Kingdom; in our love for Him who bought us with His blood, in our love for those with whom we are in daily contact, in our love for all the work that is done among men in the name of Christ." What more simple! What more profound!

From every mission field comes the urgent plea: "Send more witnesses of Christ who will simply live Him—live Him in preaching, teaching, and healing ministries, live Him in business, social and political circles, live Him in the daily walk of life." Surely this annual World Day of Prayer, binding together in thanksgiving, petition and intercession, hundreds of groups in every clime, will be an increasing factor toward the realization of the answer to that plea.

Preceded by many years of interdenominational observance of a Day of Prayer for Foreign Missions and a Day of Prayer for Home Missions—these having grown out of denominational observances—in 1920 the first united observance was held in the United States and also in Canada. The next year the two countries observed the same day and in 1927 it became a World Day of Prayer, and then quickly encircled the globe so that now forty-five countries participate, some 800 groups uniting interdenominationally in Canada and 1800 in the States.

"In prayer with one accord," in the upper room, the large American or European city church, the little village chapel in Japan, under the banyan tree in India, by a Chinese river bank, in the depths of Africa's forest, in the cool of the evening in South America, amid the ice and snow of the Arctic—on Friday, February 20, united prayer will rise for a day and a half as the earth follows its course—united prayer binding all together—united prayer and simple witnessing.



# AS IF GOD WERE DEAD

By A. MAUDE ROYDEN

*Minister of the Guildhouse, London*

EVERYBODY looks to me overpoweringly anxious. No doubt that is because we are face to face with what seems likely to be the worst winter we have known for a very long time, in some ways even worse than the war, because during the war there was always a certain element of excitement and even of inspiration, which is lacking when it is simply a question of suffering and waiting and doing nothing. Many people are frightfully anxious about the national problem of unemployment, or about the world problem of industrial and commercial depression; and many are anxious about their individual lives, because all this national and world depression means so many human lives cramped and maimed and destroyed and impaired by anxiety. Many are out of work, and most of us are thinking it quite likely that we may be out of work or our friends out of work. And some of us are worried because we can do so little to help; nobody seems to know what to do, and that is worrying, too.

I find quite a number of people, who call themselves Christians and feel that they are really religious, who do not attempt not to worry, who regard a very anxious expression, corresponding to an exceedingly worrying frame of mind, as part of their religion. One of the very worst sins of religious people is that they go about the world looking as if God were dead. They seem to have on the whole a more depressed, a more gloomy outlook on life than secular people who do not make any great profession of religion. The people who profess to believe in God, that God is love, and is also power and wisdom and might, are very often the people who make you wonder whether God has ceased to exist.

Now have a little sympathy with such people, those of you who are not religious, because very often it is because they *care* so much that they are in that state of mind. They really do care for the sufferings of the world, and therefore they often add to the world's sufferings by increasing this feeling of gloom; and you wonder whether there is a God in Heaven, and if there is, whether He cares.

Have you ever seen a sick child in the arms of its mother, or watched over by its mother, when it was delirious with fever and pain? If you have seen that, you have seen one of the most godlike sights, one of the most moving things in life. The child does not know its mother. She watches it, she listens to every breath, she keeps its little flickering spirit alive during the night and during the chill hours of dawn,

when life flows so feebly. She tries to give to it just what will keep it alive or bring it relief from pain or slake its thirst or allow it to sleep; everything on earth that it is possible to do to relieve pain and to reinforce life she is doing. And all the time her child does not know she is there, and perhaps—and this is one of the most heart-rending things I have ever witnessed — perhaps it thrusts her away and dashes from its own lips the medicine that might heal it, the opiate that might bring it sleep, the drink that would slake its thirst. All the while the child cries out for its mother, and in the most heart-rending accents it implores her not to abandon it. Such a mother, if she is wise and strong, never wavers. She knows that the child is turning the knife in the wound every time it thrusts her away or cries out to her to come when in fact she is there; but not for one instant does she leave that child or relax any effort; and if the child lives through the night it is because it was so nursed. But for her care, that little life would have flickered out, and all the time it believes itself abandoned by its mother, who will not hear it cry and will not come to its assistance!

So lies the sick world in the arms of God, who not for an instant leaves it alone, without whom we should not live, without whom we should not live an hour, in whom we live and move and have our being; without whom we could not find strength to blaspheme; without whom we should have no voice to reproach Him, no mind with which to reason that He is not there. And all the time we cry out for His help, and thrust from our lips what He would give us, and strike away the arms with which He would sustain us. And it is not possible as long as we are possessed with delirium and fever that we should know God.

"Be still, and know that I am God" is not an arbitrary command; it is a psychological necessity. You cannot see when you are in a hurry; you cannot hear when you are frantic with anxiety. You speak to a person who is in a panic, and he does not hear you; you are telling him what to do, and he cannot understand. You see a person in a fit of anxiety, and he cannot see what is before him; he misses everything he looks for. Such people tie up everything in a knot, and cannot untie it. They get into a frenzy, and because they are in a frenzy, they cannot see or hear or act wisely and cannot know what is wise to do. The fever, the delirium, of their anxiety make them cry out for what is there all the time.

"Why does not God *make* us realize His presence



and help?" you ask. After all, if the mother who nurses her sick child *could* make it realize she was there, she would. God can; why does He not? Well, He cannot if we will not listen, without destroying that which makes us both human and divine, and that is our own freedom. I entreat those of you who feel deserted by God, either in your own individual life, having lost your work or your means, or in that of others, whose pain is a pain of others' suffering, the pain of this disordered world—I beseech you, let us try whether it is not true that those who are still see God.

The longer I live and the busier I get the more I realize that if you allow your *spirit* to be busy, if you allow yourself to feel that you have no peace in your life and no calm and no time to think, you will do all your work as a person might in a delirium; that the reason why our public life is so disordered and our private life so hampered by anxiety is because we will not be still and know God. When a person gets nervous he cannot do his best. All the world is nervous today. Our problems are not insoluble; it is we that stupefy ourselves by our nervousness and terror.

If even a few of us could so order our lives that there was in them the serenity that makes for wis-

dom, I think that even the stupidest of us would be much wiser than at present we think possible. We put ourselves down as unable to help, unable to do anything to solve even the problems of our own lives and homes. There is a way, but while we are blind with anxiety we cannot see it.

How is it possible to escape that anxiety? "Be still and know that I am God." He speaks to us, if we would only listen, in beauty, in music, in nature, in the voices of the past, in our own consciousness; in a thousand ways, would we but listen. Though we may not call it God or know that it is God, though we may deplore our inability to see God or hear Him, yet there is in our hearts the unconscious knowledge that where there is beauty or inspiration God is speaking, and there at last we can be silent and listen to the divine voice.

I am sure there is much of that seeking for God in the desire of people for what is beautiful in sight and sound; but you can find it also in the silence of your own hearts, and there will come to you that serenity which will enable you to solve your anxieties, which will find for you a way when there seems no way, which will give you strength, though you seem to have sought it many times in vain.

## The Church and Business Need Each Other

By HENRY S. DENNISON

*President, Dennison Manufacturing Company*

THE problems of business are becoming more and more complex daily, and more confusing. The mechanical technique for running business organizations is making progress. If we cannot at the same time make progress in its actuating motives, in its purposes, its spirit, we may have built a Frankenstein. It is not too often realized that material progress can prepare the downfall of the race. We only need to think back now fifteen years to appreciate that all the marvels of the chemists and the metallurgists, and the engineers, can result in simply making war more horrible and devastating, and harder to recover from.

Business, I say, needs some such ministrations as the Church might give, if only for its own continuing health.

And I say with equal emphasis that I believe the Church, for her own health, if not her life, must have a growing influence upon the working world. To the extent she holds aloof, she must acquiesce when men say goodness is a pleasant theory, nice to get inspired over, probably all right for Palestine, but business is business, human nature's everywhere the same, always

will be selfish and there always will be war; she must give up her citizenship in the Kingdom of God on earth, admit "Thy Kingdom come" as only a pious wish, dream dreams—exhort.

Hung thus between heaven and earth, the Church could not live two generations more. Her message is of heaven, but her work is on the earth. Her heart pure, her hands must be grimy. Business is business and is the Church's business. The Church must rid us of the notion that there is any difference between work and religious work. She must help to make her own words true: "For these maintain the fabric of the world, and in the handiwork of their craft is their prayer."

Could Jesus have been the Master of His flock if the work of their hands six days in the week had been a closed book to Him? Could He have taught, knowing nothing of their lives? How cogent and of how much direct appeal would His ministry have been without the powerful influence of His cases—the parables?

The duty of wisdom presses upon the Church as heavily as the duty of holiness, for her, rightness and



righteousness cannot be parted. Enough of economics, of sociology, of government, and of business she must know to tell us exactly what it is our brother would that we should do unto him. Or else she must be content to see her teachings always brushed aside as inapplicable; or, if her separation from the practical affairs of life has become settled and accepted, to see her worship and support used as part-payment for six days of sin.

Bitter and steep and full of blunders is the road to knowledge. I realize that in messing about the affairs of business the Church may blunder, but if she must get into the busy end of life, as I believe, then we must run our chances while she's learning. If she cannot follow it, the Church must be content to

seem to the busy men who are making the world good or bad, a ghost—with not even a practicable chain to clank.

How can she do so much? Well, I do not know. But I suspect she will have to functionalize, to organize. The Federal Council offers me a hint, and it hints to me, also, that if she sets about the job hot-foot she'll find more sustenance in the challenge of economics than she ever had in the dainty points of creedal differences. I know from history that the various denominations will never get together, but I know also that if they set about a difficult common job they'll be together before they realize it.

(Reprinted from *Appreciation*.)

## THE WHITE HOUSE CONFERENCE OF 1930

By PROF. HENRY W. THURSTON  
*New York School of Social Work*

ALL CAREFUL READERS of the daily and weekly papers know that President Hoover called together in Washington November 19-22, more than three thousand delegates from all over the United States to discuss problems of child health and protection. Many of those readers would like to know a little more about preparations for this conference, something of what took place in Washington and at least a few of its probable results in terms of more abundant life for children.

The reason why this conference is called the Third White House Conference is merely one of historical fact—President Roosevelt called the first in 1909—and the Federal Children's Bureau, at the request of President Wilson, called the second in 1919.

The two hundred or so members of the First White House Conference met all together and confined their discussions largely to problems relating to the best methods of care for dependent children and to the importance of studying causes and methods of preventing dependency. Their unanimous creedal statement was, in part: "Except in unusual circumstances, the home should not be broken up for reasons of poverty."

The members of the Second White House Conference met in three sections, relating to (1) child labor and education; (2) public protection of health of mothers and children; (3) children in need of special care, including not only dependent but delinquent children. The findings of this second conference are published in two special bulletins (60 and 62) of the Federal Children's Bureau, which was established by Congress in 1912. At least in part, the creation of this Bureau was due to influences radiating from the

first conference, as was also the spread of the mother's aid movement which, under state laws and from public taxes, helped in 1929 to keep at least 220,000 needy children at home with their own mothers.

Following the Second Conference, and in part due to the influences radiating from its discussion of public protection of the health of mothers and infants, the provisions of the Sheppard-Towner Act enabled the Children's Bureau (1924-1929) to provide for the holding of 37,432 prenatal conferences in 684 centers of the United States and Hawaii.

The numbers attending the First and Second White House Conferences were small enough so that real conference and constructive discussion were possible. The membership of the Third was too large for the most valuable conference and discussion. There were four main sections, each with committees and sub-committees; as follows:

1. Medical Service.
2. Public Health Service and Administration.
3. Education and Training.
4. The Handicapped: Prevention, Maintenance, Protection.

The meeting in Washington was more like a field day for the leaders of the seventeen main committees of the four great sections to parade the previous findings before great audiences of committee members and invited delegates; and also to allow each to feel the thrill of being one in an audience of more than 3,000 people listening to an address by the President of the United States, who said, "We approach all



problems of childhood with affection. . . . Their problem is not alone one of physical health, but of mental, emotional, spiritual health."

The permanent value of the Third White House Conference will be found:

(1) In the quickened hearts and minds of the hundreds upon hundreds of lovers of children who worked for a year in formulating scores of committee and sub-committee reports on all phases of child nature and needs.

(2) In the further warmth of heart and illumination of mind that will in the next decade come from

a patient reading and study of the volumes of publications that will later result from the work of all these committees and sub-committees.

(3) The persistent stimulus to the citizens of every state and local community to search out, coordinate and use all possible resources to the end that there may be no single child born or resident in their midst who fails to get understanding, adequate and loving care according to his individual needs, and in full recognition and use of all the assets which should be his because of his birth and membership in a particular family group.

## HOME MISSIONS CONGRESS PREPARES FOR A NEW EPOCH

**F**ACE TO FACE with the dominant issues in home missions work, and with the utmost desire to develop a thoroughly constructive program, over 800 delegates officially appointed by twenty-eight national home missions bodies, representing 23,000,000 members, spent December 1-5 in Washington at the North American Home Missions Congress, for which preparations had been made for at least two years by the Home Missions Council, with the cooperation of the Council of Women for Home Missions and the Federal Council of Churches.

"From this day forward, blind sectarianism in North America will have an uphill climb along a rough path." These words from the opening address by Dr. Charles L. White sounded the keynote of the great gathering—great in its mastery of the facts, great in its quality of inspiration, great in its promise of a more thoroughgoing cooperation in the home missions of tomorrow.

The heart of the Congress was in the thirteen conference groups, each of which spent two whole days and an evening discussing concrete problems in some special area of missionary service. The results of these conferences were presented to the entire Congress, following which there was a free discussion of each report. All this material was then turned over to a Findings Committee which at four o'clock on Friday morning submitted to the printer a statement of over 15,000 words—probably the most comprehensive and most statesmanlike document on home missions ever produced.

The condensation and interpretation were read to

the delegates by the Chairman of the Findings Committee, Dr. Hermann N. Morse, at the final session of the Congress on Friday morning, and were received with prolonged applause. The report of the Findings Committee specifically defined the work of home missions and made recommendations concerning the following subjects and fields: Personnel

and Recruiting; City and New Americans; Town and County; Indians; Negroes; West Indies; Jewish and Christian Relationship; Mexicans, Migrants and Orientals; Mormonism; Alaska. Careful consideration was also given to the subject of Promotion, Comity and Cooperation. Concluding the report, the Committee sounded a call for courageous and concerted action:

"In view of the fact that practically all the constituent bodies of the Home Missions Council have adopted the Comity Principles herein approved and otherwise have repeatedly expressed themselves in favor of the policy of interdenominational adjustments in local communities, it is the conviction of this group that the time has come and the opportunity is at hand for passing from the 'resolution stage' to the 'action stage' by an aggressive movement of concerted effort on their part.

"It is our conviction that the important consideration now in the development of comity and of the practice of cooperation is not organization, or technique, but a question of attitude and spirit. We believe that we have the technique to analyze the situations requiring cooperative action or comity adjustments and that we have or can develop the organizations and the techniques necessary to handle them as soon as all the factors involved sincerely desire to deal with such situations. We do not underestimate the many real difficulties involved in the solution of these problems, but we feel sure that no difficulties will prove serious enough, that no obstacles will be sufficiently insurmountable to keep us from cooperation and unity when we all really want cooperation and unity. Conversely, we feel that no difficulty is too trivial,



HERMANN N. MORSE



no problem so easy of solution, but that it will suffice to keep apart those who do not wish to come together."

Dr. Carl Wallace Petty, minister of the First Baptist Church of Pittsburgh, was the first among the popular speakers, his theme being "Home Missions in the Modern World." Dr. Petty's analysis of social and religious conditions in America was an outstanding feature of the Congress, as was also the closing address by Dr. John R. Mott, on "Our World Mission," in which he pointed out the close relationships of the people of America with the rest of humanity. The addresses by President Mordecai Johnson, of Howard University in Washington, on "Christian Missions and the American Negro"; by Mrs. Ruth Muskrat Bronson, on "The Indian"; by Mrs. F. C. Reynolds on "The West Indies"; by Dr. Edmund H. Oliver, Moderator of the United Church of Canada, on "The Winning of the Frontier," all delivered at the evening sessions, were of an exceedingly high order.

Dr. Charles L. White, President of the Home Missions Council; Dr. Walter L. Lingle, Chairman of the Executive Committee of the Federal Council of Churches; and Mrs. Orrin R. Judd, President of the Council of Women for Home Missions, were the presiding officers of the various sessions. Dr. William R. King, Executive Secretary of the Home Missions Council, whose genius for organization was shown in every detail of the Congress, deserves unbounded credit for his untiring efforts, and Dr. Hermann N. Morse, Chairman of the Comity Committee and the Five-Year Program of the Home Missions Council, who served as general counsellor, rendered distinguished service as a specialist. Dr. Henry C. Swearingen of St. Paul, Minn., former Moderator of the General Assembly of the Presbyterian Church in the U. S. A., conducted the devotional services each day.

Three commissions, which had been studying their subjects for at least a year previous to the Congress, reported upon "The Task and Administration of Home Missions," "The Promotion of Home Missions," and "Cooperation in Home Missions," the reports being read by their chairmen, who were respectively: Dr. Ernest M. Halliday, Charles Stelzle and Dr. Edmund deS. Brunner.

These reports consumed the entire afternoon of the opening day of the Congress and were printed in the two data books. These data books contain a wealth of material on social, economic and religious problems in America. Considerable additional material was presented by the chairmen of the commissions in their popular addresses, which were interpretative of the more technical matter printed in these volumes. Dr. King had prepared a noteworthy pamphlet on the history of the Home Missions Council, which also included some of the outstanding facts regarding the

development of home missions in the United States.

The Committee on Resolutions, of which Bishop H. Lester Smith of the Methodist Episcopal Church was Chairman, and whose report was adopted by the Congress, reaffirmed its approval of and commitment to the Eighteenth Amendment to the Constitution, urging a general educational campaign by all the churches represented in the Congress, among the young people of our country. It called attention to the unchristian and uncivilized practice of lynching, especially with reference to the members of the Negro race, and urged upon our national government the necessity of providing more effective and stringent laws to "prevent these horrible crimes against justice and humanity." It approved of the federal supervision of the motion picture industry, and endorsed the recommendation that Orientals be included in the quotas in the immigration laws of the United States.

The official findings of the Congress can be had by addressing Dr. William R. King, Executive Secretary of the Home Missions Council, 105 East 22d Street, New York.

The general outlook and spirit of the findings, as applied to the various areas of home missions service, are indicated by the following quotation, defining the purpose of the enterprise:

"It is increasingly difficult to differentiate home missions from the work of the so-called self-supporting churches or from the total work of the Church in the homeland. The home missions of the Church we would define as the effort, in the spirit of Christ and in fulfillment of His great commission, to win to Christian discipleship the people of North America and to christianize the life of our nation. This task our home missions agencies share with all the Christian forces of our land.

"More specifically, we conceive that the task of home missions includes these objectives:

"1. To win men and women to discipleship to Jesus Christ, to unite them with other disciples in the fellowship of the Christian Church and to educate them for worship and service at home and abroad by helping them to discover and to accept for themselves and for society at large the full consequence of Christian discipleship.

"2. To make the Church available to those sections of America which lack its ministry.

"3. To supply adequate church leadership where the work of the present Church is unsuccessful or inadequate.

"4. In the case of handicapped or retarded areas or underprivileged groups, to assist in providing those institutions and services which are the necessary elements of a Christian standard of living, to the end that a Christian community life may be developed.

"5. To bring the Christian impulse to bear upon the broad social and civic questions of our day.

"Again and again in this Congress we have been thrilled by a sense of how far we have come toward a Christian North America. But again and again we



have been arrested by a sense of how far short we are of the ideal of Christ for the nations.

"In the words of Stanley Jones, 'We cannot go further until we go deeper.' Nineteen hundred years ago, a band of men went out and transformed the world under the conviction that 'Neither is there salvation in any other, for there is none other name under heaven given among men whereby we must be saved.' This conviction was born out of a great personal experience. Christ had made their lives pageants of triumph in Him. Through Him they had been empowered to do all things. Hence they felt He was sufficient for the inner transformation of all their fellowmen.

"Under His leadership we have come to think of the salvation of society as well as of individuals. The

conviction that Christ is sufficient for meeting the problems of collective life in North America must likewise come from a great personal experience of Him. It must be even a greater personal experience than the early disciples had, for at times our task seems more difficult than theirs. If Christ means enough to us, we can make Him mean enough to others. If He means enough to a sufficient number of men and women in North America, the entire life of our nation can be changed and the problems that seem too overwhelming can be solved."

The BULLETIN is indebted to Rev. Ross W. Sander-son, of the Institute of Social and Religious Research, for a valuable interpretation of the Conference, which is printed as an editorial in this issue.

## CHURCHES ALERT IN UNEMPLOYMENT RELIEF

**R**EPORTS have come in from many parts of the country and from churches of all denominations, as well as from fifty councils of churches, with reference to unemployment relief activities now under way.

In most places the churches are actively cooperating with the social agencies and governmental authorities for united community programs of relief. In a number of cities, such as Kansas City, Detroit and Indianapolis, the churches were the first to call attention to conditions and to call for action on the part of municipal authorities and civic organizations.

A high compliment has been accorded the Brooklyn Federation of Churches by the Emergency Committee on Unemployment for the City, which took over the Federation's entire Employment Department and made it the framework for the emergency employment work for the whole city. Dr. Frederick M. Gordon, Executive Secretary of the Federation, was appointed Chairman of the City's joint Committee which included Catholic and Jewish welfare agencies and the social agencies, and Myles P. Law, Director of the Federation's Employment Department, is directing the placing of men in jobs created by the Emergency Committee's fund of more than a million dollars.

The Chicago Federation of Churches is doing an outstanding piece of work, Federation officials being responsible for the department of church activity on the Governor's Commission. The Federation has sent out to all pastors specific suggestions and helpful information, including an annotated list of welfare agencies in the city, the services which they are equipped to render and how to get in touch with them. The Federations of churches in New York, Boston and other cities have supplied pastors with similar information. In Rochester, N. Y., the ministers are each giving two days' salary to unemploy-

ment relief and the churches have taken the lead in the active organization of relief for the city. A church in Holyoke, Mass., has secured the assistance of the Department of Economics of Amherst College for a thorough survey of unemployment in its large congregation.

The religious press of all denominations has printed widely the concrete suggestions issued by the Federal Council's Social Service Commission on what a local church can do, and many denominational social service secretaries are communicating with local churches throughout their communions. Some churches which have no problem of relief in their own congregations are not only sending increased gifts to the social agencies of their cities for use where needed, but have also "adopted" some other church where the need is great, for special assistance during this period of strain.

One of the services undoubtedly being rendered by pastors in many churches is that of assistance to families of the middle class which are suffering without the knowledge of social agencies and which pastors are able to help confidentially from special funds. A special plea for such help through the churches was made by Porter Lee, President of the New York School of Social Work, representative of Col. Arthur Woods, Chairman of the President's Committee on Employment, at the meeting of the Executive Committee of the Federal Council in Washington.

The recommendations adopted by the Federal Council's Executive Committee also included the following:

"That we urge the churches to continue the effective co-operation in unemployment relief which is being given by them in many communities and to increase their efforts where necessary along the lines already recommended in detail by the Social Service Commission of the Federal Council of Churches and in cooperation with the program of the President's Emergency Committee for Employment.



"That we approve the development of a comprehensive system of adequate national, state and city free employment agencies.

"That we endorse systematic long-range planning of public works as one of the means of prevention of unemployment.

"That we urge that immediate special appropriations be made available at once by the national, state and local govern-

ments to finance the further expansion of public works and construction programs, and also for seed and feed loans for farmers, as proposed by President Hoover.

"That we express our conviction that society's responsibility for the preservation of human values in our industrial society makes unemployment insurance an indispensable part of sound social policy."

## *Federal Council Finds Spiritual Challenge in Present Tasks*

THE historic New York Avenue Presbyterian Church of Washington, D. C., where many presidents of the United States, including Abraham Lincoln, have worshipped, was the scene of the Annual Meeting of the Executive Committee of the Federal Council of the Churches of Christ in America, held on December 2 and 3. The meeting was presided over by the Chairman, President Walter L. Lingle, of Davidson College, Davidson, N. C., and was held in general conjunction with the North American Home Missions Congress, which was in session in Washington, December 1-5.

The gathering was especially characterized by a deep interest in the spiritual state of the churches today. This note was sounded at the outset by Bishop William F. McDowell, who, as Chairman of the Washington Committee of the Federal Council, when welcoming the members, said:

"The Federal Council of Churches seems especially called just now to make a richer, fuller contribution of what may be called spiritual statesmanship than it has ever made. The churches can easily consume themselves on the secondary though highly useful interests and neglect the first things of life and the Kingdom. Life itself runs down, like a watch, being useful and doing its duty. It needs ever and again to be brought face to face with its standards, to be renewed by fresh contact with its real sources of power, to see whether it is off the key, or whether it is to speak with immediate and direct words. Life needs evermore closer contact with God, clearer wisdom from God, a deeper fellowship with God and a wider understanding from God."

This same note emerged again and again in the discussion of the practical plans that were brought forward for making spiritual influences felt in dealing with great current problems like unemployment, social justice and world peace. When Porter Lee, representing President Hoover's Committee on Employment, addressed the churchmen upon the present crisis confronting millions of men out of work, he insisted that the churches have an indispensable contribution

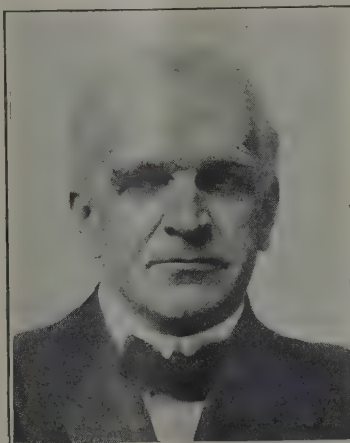
to make. He expressed high appreciation of what the Federal Council's Social Service Commission had already done in bringing to the attention of churches throughout the country concrete suggestions as to how they could be of large service. This address on unemployment was accepted as a challenge to face not

only the present necessity for relief but also our whole economic life in the light of fundamental Christian principles, and a statement was adopted which put the churches on record as ready to cooperate in the fullest possible measure both in meeting the distress of the hour and in supporting constructive measures for permanent prevention of unemployment, including systematic long-range planning of public works and some form of unemployment insurance.

Along with the consideration of unemployment, much consideration was given to the fact that such hardships press most acutely upon the Negroes and other under-privileged groups. A program designed to make the churches, both national and local, more effective in helping to secure economic justice for the Negro was presented by the Commission on Race Relations and readily endorsed.

On some of the topics dealing with problems of international understanding and world peace there was spirited debate. This did not apply, however, to the question of American adherence to the World Court. On this subject there was complete unanimity. There was also overwhelming support for the sections of the "Message to the Churches on World Peace" dealing with further reduction of armaments, the Pan-American Arbitration Treaty, and a more determined effort to make the Kellogg-Briand Peace Pact actually effective in all international policies.

On the attitude to be taken toward the cancellation of war debts and reparations and the responsibility of Germany for the World War, there was a sharp division. The result was that, after a lengthy debate, the only agreement that could be reached on war debts and reparations was that such questions should be approached from the standpoint of Christian



BISHOP WILLIAM F. McDOWELL



brotherhood and not merely from the angle of the narrow interest of any one nation. Concerning "war guilt" a resolution was finally adopted which said that "The Federal Council assures our Christian brethren in Germany that it does not consent to the theory of Germany's exclusive responsibility for the War."

On the question of granting citizenship to persons who cannot promise to support future wars, the Executive Committee held that "our country is benefited by having as citizens those who unswervingly follow the dictates of their consciences and who put allegiance to God above every other consideration." The Committee also unanimously expressed the judgment that it is "the duty of the churches to give moral support to those individuals who hold conscientious scruples against participation in military training or military service."

The recognition of the retirement of Dr. Charles S. Macfarland, the Senior General Secretary, after nearly twenty years of service, was an impressive occasion by reason both of Dr. Macfarland's reminiscent address reviewing the early struggles of the Federal Council to establish itself on an effective working basis, and also the response by Dr. Robert E. Speer, who paid a tribute to the service which Dr. Macfarland had rendered to the cause of church federation. Dr. Speer laid upon the Council, as a whole, a profound sense of obligation to go on building upon the solid foundations that had been laid in the last two decades. In recognition of Dr. Macfarland's past service to the Council the Executive Committee voted that when he retires on January 1 he be designated General Secretary *Emeritus*.

Tribute was paid also to Dr. E. Tallmadge Root, who is retiring as Executive Secretary of the Massachusetts Federation of Churches after 25 years of work for church cooperation in that state. The extension of state federations of churches throughout the country was interpreted as probably the crux of any strong program for a working Christian unity.

The pronounced emphasis placed upon a more educational approach to the liquor problem received warm support, and the announcement that within a few weeks a discussion course prepared jointly by the Federal Council and the International Council of Religious Education would be available for study in local churches was greeted with keen anticipation.

Another announcement that the study course for young people on preparation for marriage and homemaking, upon which the Federal Council has been working in cooperation with leaders in religious education, would be ready early in 1931 was also the occasion for warm satisfaction.

The plans for making permanent the Church Con-

ference of Social Work, which was launched last year, were heartily approved and provide that this gathering of religious leaders shall be held annually in connection with the National Conference of Social Work.

Great appreciation was expressed of what the Council had done to sustain the movement for China Famine Relief, as the result of which over one and one-third million dollars have been forwarded to China during the recent famine conditions. As one member of the Committee said from the floor: "When we are asked just what the Federal Council does that is 'practicable' and 'concrete', we can at least say that it has been a major factor in saving 350,000 human lives in China."

The report of the special committee which has been studying "the cultivation and enrichment of the lives of church members" during the past year elicited much interest, and led to the continuance of the committee for another year.

If anyone had had the idea that the attention directed to all these contemporary problems meant any lessened conviction about the abiding verities of the Christian Gospel as the unchanging foundation of all the life and work of the Church, it would have been dispelled by the statement adopted on recommendation from the Commission on Evangelism, which said in part: "A false psychology is asserting that the sense of sin has disappeared, so that since there is nothing to be saved from, and nothing to be saved to, the need of a Savior has passed away and the old appeal to conscience, which used to move men to seek the pardon and peace of a forgiving God, has become an anachronism, and the Savior's words, 'Ye must be born again,' have lost their compelling force. Against all this we must make our solemn protest. Sin has not lost its damning power and it is the most ubiquitous thing in human life. There is only one power which can overcome and conquer it. It is His power whose name was called Jesus, for He should save His people from their sins, and who said of Himself, 'I, if I be lifted up, will draw all men unto Me.'"

The report of the Committee on Function and Structure, under the chairmanship of Dr. George W. Richards, called for a systematic series of conferences between the Committee and the most representative groups in all the constituent denominations during the next two years, for the purpose of studying ways and means by which the Federal Council can be of the largest service to the churches. The report on this subject is to be presented to the next Quadrennial Meeting, to be held in December, 1932.

Invitations for the Quadrennial Meeting were



received from the Kansas City Council of Churches, and the Indianapolis Council of Churches. A tentative decision was made to go to Indianapolis, subject to final approval by the Administrative Committee,

after the question of securing the most adequate accommodations for all members of the Council, without any racial discrimination, had been thoroughly canvassed.

## *World Court Strongly Urged by Churches*

**M**EETING in Washington on the very day that the President's Message was transmitted to Congress, the Executive Committee of the Federal Council of Churches unanimously adopted a strong resolution in favor of American membership in the World Court. This statement was immediately presented to the President at the White House by President Walter L. Lingle of Davidson College, Chairman of the Executive Committee, Bishop William F. McDowell, Chairman of the Washington Committee of the Federal Council, and Dr. Sidney L. Gulick, Secretary of the Commission on International Justice and Goodwill. Again, on December 17, Bishop McDowell submitted to the President a sheaf of statements giving the considered judgments of fifty-nine church bodies in support of the Court.

The full text of the resolution of the Federal Council's Executive Committee is as follows:

"The Executive Committee of the Federal Council of the Churches of Christ in America welcomes the statement of President Hoover that he plans to submit to the Senate in a special message the Protocols of the Permanent Court of International Justice.

"This World Court was established as a result of American suggestions and embodies in the main American ideas and practices. The Honorable Frank B. Kellogg, former Secretary of State, has recently been elected one of the Judges of the Court. Membership of the United States in the Court was voted by the Senate in 1926, with five reservations. The Protocol dealing with American membership, according to the statements of President Hoover, Secretary of State Stimson, and many other competent legal authorities, conforms to those reservations and provides a method by which to carry them out. Ratification of these Protocols now seems to us a moral obligation.

"The peaceful settlement of all international disputes is a fundamental policy of the United States, the latest expression of which policy is the Kellogg-Briand Peace Pact. To make this policy thoroughly effective a world court for the settlement of all legal controversies is essential. The World Court at The Hague is such a court. It needs the moral and practical support of every peace-loving nation. For the United States to proclaim the settlement of all disputes on a basis of law and reason, equity and goodwill, and never on the basis of military might and violence, and yet for it to refuse to adhere to the World Court, cannot fail to be universally regarded as illogical and self-contradictory.

"The Federal Council of Churches of Christ in America and practically all the major church bodies of the United States have repeatedly, during the past seven years, recorded their judgment and desire that the United States should join the World Court. We believe that the vast majority of the membership of the churches is now more firmly con-

vinced than ever that such membership is an essential step in the program for world justice, mutual confidence, disarmament and assured peace, which are vital for the general welfare of mankind.

"Therefore, be it resolved:

"1. That the Executive Committee of the Federal Council, reaffirming its many previous actions, again expresses its conviction that the United States should now join the World Court, and respectfully yet earnestly urges the Senate to give its early 'advice and consent' for ratification of the Protocols.

"2. That the Executive Committee calls the attention of church members generally to the need for fresh study of the facts in regard to the problem of membership of the United States in the Permanent Court of International Justice, and suggests to them as citizens the importance of giving to their representatives in the Senate fresh expression of their individual judgments and desires."

Believing that American adherence to the Court constitutes the next step that must be taken before the United States will be in a position to make any further advances toward the peace goal, the Federal Council's Commission on International Justice and Goodwill has just issued a statement setting forth the reasons why this step should be taken. It says:

"World peace depends very largely upon proper agencies for settling international controversies. Some of these controversies are legal in nature and can be settled only by a world court of justice. The Permanent Court of International Justice is the only existing world court for dealing with such controversies.

"The World Court is essentially an American idea. It has come into existence largely as a result of American initiative and effort through several decades. It corresponds in world affairs to the Supreme Court of the United States and is now competent to render the world an indispensable service. No other world court of justice is now possible. We must support either this court or none.

"Every President of the United States and every Secretary of State for more than thirty years has favored the idea of a world court of justice, and, since the Permanent Court of International Justice was established in 1920, our Presidents and Secretaries of State have all favored membership by the United States in the Court as an important step forward in strengthening the bulwarks of peace against the menace of war.

"The Senate voted by a large majority, in 1926, in favor of American membership in the Court, provided certain adjustments could be made, that would put the United States on a basis of equality with the other members of the Court. These adjustments have been made and embodied in the Protocols which President Hoover has signed and has now submitted



to the Senate for ratification. The interests of the United States have thus been thoroughly cared for by the other nations, according to our most careful and experienced international lawyers. For the Senate now to refuse ratification would be to stultify its action embodied in the former vote of approval. It would place the United States in a most deplorable and shameful position in the eyes of all other nations and would deal a disastrous blow to the cause of world peace, giving the world reason to believe that the United States cannot be trusted to make good even on its own terms and promises.

"The World Peace Pact, negotiated by Secretary Kellogg, pledges the United States, along with 57 other nations, to use only the methods of peace in seeking the solution of controversies. For such solutions, in legal controversies, a world court of justice is absolutely necessary. If the United States is seriously in earnest to carry out the pledges of the Pact, and wishes other nations to be equally in earnest, the United States must promptly give this Court its powerful moral and practical support by becoming a member. Failure to do so would be a disastrous blow to the moral value and significance of the Pact and also to the moral standing of the United States among the nations.

"The reasons for American membership are conclusive. The risks involved in membership are trivial compared with the risks of refusal to join."

The Commission on International Justice and Goodwill makes the following suggestions to individual church members, designed to create a constructive public opinion in support of the Court:

Let each voter write his convictions to his two Senators.

Draw up a petition asking those members of the congregation who believe in American membership in the World Court to sign it as citizens.

All letters and petitions should ask for prompt ratification of the three World Court Protocols during the present session of Congress or a special session of the Senate.

Arrange for a community World Court mass meeting. Patriotic societies, churches, and many other groups should be asked to cooperate in such a meeting.

### *How "Information Service" Is Used*

In a class in public opinion, given at Teachers College, Columbia University, New York, by Professor Daniel H. Kulp, one of the students, Forrest C. Weir, carried on a study of the uses of *Information Service* made by its subscribers. As the result of a questionnaire addressed to a cross-section of the subscribers to this publication of the Federal Council's Research Department, it was found that by far the largest number valued the *Information Service* as a source of material for public addresses. The next largest group of replies stated that it provided them with information useful in other ways in their professional work. Another group—obviously those in editorial positions of various kinds—stated that the *Service* was of value in editorial writing. Another classifi-

cation was of those who used the *Information Service* in college classrooms. Still others utilized the material in connection with courses in church schools. Smaller numbers reported using it in other ways, for example, as material for parish papers or as reference material for discussion groups.

As to the reasons why the *Information Service* was appreciated, the replies to the questionnaire disclosed that the chief emphasis was placed upon the fact that "it offered reliable and accurate information." Others liked the "unprejudiced" quality of the material. Still others were impressed by the brevity, the variety and the fearless honesty of the publication.

### MOTION PICTURE STUDY NEARLY COMPLETED

The Federal Council's Research Department expects to complete during February its study of the public relations of the motion picture industry. This inquiry, which was authorized by the Executive Committee of the Federal Council at its meeting in December, 1929, has been under way for about a year, being under the direction of Ernest R. Burton, an experienced research worker in the field of the social sciences, who was added to the Federal Council's research staff for this specific task.

### Personal Religion No. 19

"O, World, Thou Choosest Not the Better Part"

O world, thou choosest not the better part.  
It is not wisdom to be only wise,  
And on the inward vision close the eyes;  
But it is wisdom to believe the heart.  
Columbus found a world, and had no chart  
Save one that faith deciphered in the skies;  
To trust the soul's invincible surmise  
Was all his science and his only art.  
Our knowledge is a torch of smoky pine  
That lights the pathway but one step ahead  
Across a void of mystery and dread.  
Bid, then, the tender light of faith to shine  
By which alone the mortal heart is led  
Unto the thinking of the thought divine.

GEORGE SANTAYANA.

(Reprints of above quotation furnished to any who care to use as correspondence enclosures. Address FEDERAL COUNCIL BULLETIN, 105 East 22d Street, New York. Indicate how many copies desired; order by number and enclose 10 cents per doz., 75 cents per C., \$7.00 per M.)



## *Dr. Macfarland Completes Unique Service In Church Cooperation*

**W**HEN Dr. Charles S. Macfarland retired as General Secretary of the Federal Council of the Churches of Christ in America on December 31 and entered upon an emeritus relationship, as recorded on another page of the BULLETIN, he had completed nearly twenty years of service in the Council. He saw the Council develop from the days of its infancy and was its guide during the critical days of the early period, when one hardly knew whether it would live or die—days when the whole movement for which the Council stood seemed so visionary that its financial problems looked insurmountable and the deficit was almost as large as the budget itself.



CHARLES S. MACFARLAND

Dr. Macfarland was also the leader who steered the Council through the stormy period of the World War and its aftermath—a period during which the Interchurch World Movement rose and fell. Those who have been closely in touch with the Federal Council know that for what it is today Dr. Macfarland is more responsible than any other man.

With Dr. Macfarland's earlier days, before he became associated with the Federal Council, most of the readers of the BULLETIN are probably unfamiliar. It is worth while to recall them, not only for their intrinsic interest, but also for the light that they shed upon the courageous and indefatigable way in which he has dealt with difficult problems confronting the Council.

Dr. Macfarland was born on December 12, 1866, in a tenement house located in a court or alley on old Fort Hill in Boston. His father died when he was eleven years old, with the result that, at twelve, he went to work, first as a newsboy on the streets and later as a cash-boy in a dry goods store and a helper in a tailor shop. He recalls that, after the age of twelve, he never had a cent that he did not earn. From fourteen years of age on, he was largely responsible for the support of his mother and a sister in frail health. Thus his early life was one of constant poverty and hardship and developed in him a spirit which never faltered when face to face with the most

formidable obstacles in either his personal or his official life.

In spite of all obstacles, the boy succeeded in completing grammar school and high school and at seventeen became first an office boy, and a few months later a salesman, in a jewelry firm. At the age of eighteen, he became bookkeeper, and at twenty, general manager, of the manufacturing firm, T. O. Gardner & Co.

Meanwhile, however, he had become deeply interested in Christian service, being especially active in the Christian Endeavor movement in his own church and the first President of the Christian Endeavor Union comprising the societies of East Boston. He was also superintendent of a Sunday school and the leading founder of the Melrose, Mass., Y. M. C. A. The result was that he withdrew from business and became the first General Secretary of the Melrose Y. M. C. A., a position which he soon left, at the age of twenty-six, to become pastor of the Maverick Chapel in East Boston, now the Baker Congregational Church. Here he found himself ministering in a distinctively mission section to a poor and immigrant population, as a result of this experience gaining the intense passion for social brotherhood and justice which has characterized all his work.

At the age of twenty-seven, in spite of the fact that he had never attended college, he entered Yale Divinity School, receiving the degree of Bachelor of Divinity in 1897 and being awarded a graduate scholarship for study in Biblical literature and Semitic languages, which led to his receiving the degree of Doctor of Philosophy in 1899, the first time that this had been awarded to anyone not previously receiving a Bachelor of Arts degree. From 1897 to 1901, Dr. Macfarland was acting pastor at Bethany, Conn., during part of this time also serving as an assistant in Biblical literature at Yale. From 1900 to 1906, he was the minister of the Maplewood Congregational Church, Malden, Mass., and from 1906 to 1911, of the Congregational Church at South Norwalk, Conn. In his pastorate at South Norwalk, he gave much attention to public affairs, particularly problems of industrial relations. He assisted in the settlement of the famous national hatters' strike in 1909. During this period, he served also as a lecturer at Yale Divinity School and was the means of instituting its course in pastoral functions.

When the Federal Council's newly formed Commission on the Church and Social Service reached the point, in 1911, of seeking a full-time executive, it invited Dr. Macfarland to become its secretary. In



December of the same year, as a result of the failing health of Dr. Elias B. Sanford, the first Secretary of the Federal Council, Dr. Macfarland was elected Acting Executive Secretary of the Council as a whole. From 1912, he has held the position of General Secretary of the organization.

His work in the Federal Council is so widely known, not only in this country, but in other lands, that no extensive review of it is necessary. With every phase of the Council's developing program he has been closely identified. The World War and its aftermath have, however, thrown his international work into the most prominent place. Probably no one of his achievements will have more permanent significance than his great work in arousing the American churches to help in the post-war reconstruction of the religious and social life of Europe, a service for which he is held in more grateful esteem throughout Europe than is realized on this side of the water. He carried forward a program of helping to rebuild the devastated churches of France and, a little later, had the chief part in launching the Central Bureau for Relief of the Evangelical Churches of Europe, through which the religious forces of this country have been of indispensable service to the Protestant churches of Europe in their time of special need. This work of relief has had the further result of developing a new spirit of cooperation and fellowship between the churches of America and the churches of Europe, both Protestant and Eastern Orthodox.

This work has been generously recognized in Europe in many ways, including decorations by foreign governments, the most distinguished of which has been his being made by France an Officer of the Legion of Honor. At the time of the Mayflower Celebration in Holland, Dr. Macfarland preached the Memorial Sermon in the John Robinson Church at Leyden.

In many other organizations, also, Dr. Macfarland has played an important part. He was one of the original trustees of the Church Peace Union and of Near East Relief, and a member of the first Executive Committee of the World Alliance for International Friendship through the Churches. In the initiation of the Universal Christian Conference on Life and Work, held in Stockholm in 1925, he played a creative role, being the convener of the preparatory conference, held in Geneva in 1920. When the Huguenot-Walloon Commission was inaugurated, in 1924, he was its Executive Chairman, and delivered the memorial address at the unveiling of the Huguenot-Walloon monument at Avesnes, France.

Dr. Macfarland has been honored by degrees from several universities, including a D.D. degree from Ursinus, an LL.D. from Elon, a S.T.D. from Geneva and a D.D. from the Theological Faculty at

Paris. He is an honorary member of Phi Beta Kappa, connected with the Wesleyan University Chapter. Several important volumes have come from his pen, including: "The Spirit Christlike," "The Infinite Affection," "Jesus and the Prophets," "Spiritual Culture and Social Service," "Christian Service in the Modern World," "The Great Physician" and "Progress of Church Federation." He is the editor of many more volumes, including: "The Christian Ministry and the Social Order," "The Old Protestantism and the New Age," and "The Churches of the Federal Council."

In 1904, Dr. Macfarland was married to Mary Perley Merrill, a graduate of Smith College and a member of the faculty of Fisk University. They have three children: Charles S. Macfarland, Jr., who is engaged in printing and advertising work; Mrs. Lucia Macfarland Hogan, who is in charge of the social service work at the Morristown Hospital, and James Merrill Macfarland, a student in his junior year at Princeton University.

In his valedictory address before the Executive Committee of the Federal Council in Washington on December 2, Dr. Macfarland reviewed his connection with the Council and its development during the last two decades, summarizing the situation in these words:

"These years have been in a large measure years of experiment, yes, even of opportunism. We have mostly approached the abstract from the concrete. We have built according to the material that we could lay hold upon. Meanwhile, I have had the rare privilege of some share in a movement that is now reaching the great life of our cities (How vividly I recall those frail city federations in whose early initiation I had a part) and have seen the federative movement extend over Europe and other parts of the wide world."

Dr. Macfarland indicated that after a period of rest and recuperation he hopes to go on furthering in other ways the great interests which he has hitherto served through the Federal Council.

To Dr. Macfarland's address an impressive response was made by Dr. Robert E. Speer, in behalf of the Executive Committee. Dr. Speer expressed the minds of those who have been intimately associated with the work of the Council when he said:

"We wish to acknowledge the unique service which Dr. Macfarland has rendered through all these years to the Federal Council and, through it, to all the evangelical churches of our land, and not to the evangelical churches of our land only, but to the Christian cause in other lands and around the world.

"First of all, we recognize what he has wrought as the guiding mind and hand in the administration of the Council through these twenty years. It is quite true that great forces have been at work over and



through all individuals. Each of us makes his contribution to the Christian cause, but still more the Christian cause makes its contribution in and to and through each of us. The work and service of the Federal Council are due in large measure to the operation of principles which have been here all these years and which have made use of us. Dr. Macfarland has used them and given himself to be used by them.

"Dr. Macfarland has moved with steady step through all these years. Only those most intimately in the central counsels know with what wise statesmanship, with what sound judgment, with what judicious adaptation of means to ends, with what

patience and confidence he has helped this Council to achieve what has been achieved.

"And we do well to remind ourselves of the immense growth and expansion of the Council during Dr. Macfarland's administration. One picks up this printed report of the Executive Committee and compares it with the Committee of the old days when Dr. Grose and Dr. Lord and Dr. Macfarland were first together and is amazed at the enlarged field of the activities of the Council, here in America and in service of and relations with the churches in Europe. Influences going out from the Federal Council have furnished models and ideals also for far-away lands."

SAMUEL MCCREA CAVERT.

## *Africa Affected by American Race Problems*

"THE WAY we deal with our race problems in America has far-reaching effects in the remotest parts of South Africa," declared Dr. George E. Haynes, Executive Secretary of the Commission on Race Relations of the Federal Council of the Churches of Christ in America, in an address

to about 250 white and Negro citizens at a dinner given by the Federal Council at the Hotel Woodstock, New York, on November 21, in recognition of his return from a six months' tour of Africa.

During the visit to Africa which Dr. Haynes described, he traveled over 11,000

this true of the great highland areas and the remarkable Bantu peoples south of the Equator.

"Certainly, Africa is not the 'Dark Continent.' Most parts of the continent have more clear hours of sunshine than most other parts of the world.

"The mental capacity of most of these Bantu peoples, where they have not been disrupted by slave trade and other evil influences from the outside world, can be graded very high on any scale one takes. The native handicrafts of some of these tribes are rapidly being swept away, but many specimens of beauty and skill are now in European museums, and a few in museums of New York and Chicago. Some of the Bantu languages, Zulu and Basuto for example, are regarded by expert linguists as most highly intellectual and are rarely mastered by outsiders.

"When it comes to their morals, these people suffer from the prevailing stories of casual travelers and hunters and from those who want to tell of cannibals and idol-worshippers. One need not deny that cannibalism has existed and does exist, but a recent well-known writer had to travel about a thousand miles inland to find such a tribe, which he described as a 'very kindly people,' and which practiced the revolting custom only once a year as a ceremony.

"The honesty of these peoples is proverbial when in their own territories and away from outside deteriorating influences. A government commission of white officials described the South African natives as a 'kindly, joyous, hospitable folk, many of whose social and ethical practices were not far removed from those of Christianity itself' and stated that they 'have a standard of morality and decency which, while different from our own, yet preserves them from anything in the nature of wholesale immorality.'

"There are grave problems of race relations. The rich land which the natives have occupied and the rich



GEORGE E. HAYNES

miles in the Union of South Africa, the Rhodesias, Belgian Congo and Portuguese Angola. In South Africa, he was consultant for the International Survey of the Y. M. C. A. and Y. W. C. A. of North America, to survey work among Bantu students. In the Congo and Angola, he was studying mission work of American boards made possible by a grant from the Julius Rosenwald Fund. He visited many remote areas and interviewed natives, white settlers, public officials and missionaries.

Dr. Haynes said in part:

"Africa and native Africans are not known in their real colors to the American people. Especially is



resources of that land are sought by white people. The native is in danger of being crowded off the land and made a burden-bearer, with few benefits from the Western civilization that is coming in. In South Africa, the natives, who comprise nearly four-fifths of the population, have less than fifteen per cent of the land left them.

"The British Government has adopted the great policy of 'paramountcy of native interests,' which is simply a measure for the full protection of the natives from exploitation. Every believer in fair play should endorse such a policy. I saw it in practice in Southern Rhodesia. The natives, too, should be given a voice and vote in whatever government controls them. The success of native government in the Transkeian Territory of South Africa shows what progress can be made under sympathetic administration.

"People here ask how these problems are related to America, since we do not have any colonies in Africa. In the first place, the relations of white and black in Africa will be decidedly influenced by whatever we do in the solution of our race problems in America. In South Africa, they now have about a score of interracial committees patterned after ours in America. Furthermore, public officials and teachers are coming here to study our race problems for help on their own conditions. Our lynchings and race riots are generally reported in newspapers out there and puzzle those people, because we are also sending them missionaries. There are a few Negro leaders who are working among the natives, and they are highly respected for their character and their work. They want us to send more like them."

## Protestants, Catholics, Jews Study Human Relations

**I**N SEVERAL CITIES, during the last few weeks "seminars" on the relations of Protestants, Catholics and Jews have been held, sponsored by local representatives of the three faiths, under the general auspices of the National Conference of Jews and Christians.

Several hundred people participated in a seminar on December 9, at the Hotel McAlpin, New York. Felix Warburg presided during the morning; Chancellor Elmer E. Brown, of New York University, made an opening statement; Dr. Ralph W. Sockman, President of the Greater New York Federation of Churches, pointed out areas of misunderstanding which should be discussed. Mrs. E. M. Sternberger, of the National Council of Jewish Women, outlined four situations in which conflicts arise between Catholics, Protestants and Jews: political life, vocational pursuits, educational institutions, and maligning resulting from misunderstanding of each other's religious positions. Professor William H. Kilpatrick of Teachers College, New York, then conducted a two-hour discussion.

James M. Speers presided at the luncheon session, and introduced Dr. John Haynes Holmes and Professor Reinhold Niebuhr. Professor Niebuhr made the important point that there can be no social progress without convictions and that the development of understanding between those of different religious and cultural groups ought not to proceed so far as to obliterate the real values which each group feels responsible for conserving. After the luncheon, the conference divided up into four discussion groups, which considered specifically the causes of conflict as related particularly to social, political, religious and economic conditions.

The conference came to a climax at the dinner session, presided over by Major-General John F. O'Ryan. Addresses were made by Justice Joseph Proskauer, Roger W. Straus, Michael Williams and Honorable Newton D. Baker.

Mr. Baker declared that the modern world cannot continue to meet the new problems it is obliged to face day after day if it is hindered by superstitions and prejudices. He contended that the world needs more religion, but less religious controversy. He further said:

"Prejudice is the most difficult of things to fight. We do not fight reasoned opinions. We fight unreasoned prejudgments. The modern world cannot continue to meet the new problems with which it is faced from day to day, if we allow ourselves to be lumbered up with superstitions and prejudices, which have come down from an earlier time, when people had fewer common interests, and could more safely afford to be ignorant."

In November, two seminars were held for clergy and laity near Dickinson College and Bucknell University. Rabbi P. D. Bookstaber, Father George Bull, Rev. Everett Clinchy, President M. G. Filler, Dr. David Robertson, President of Goucher, and Rabbi Louis Wolsey were the leaders at Dickinson. President George W. Richards of Lancaster Seminary spoke about the Protestant point of view, tracing the historical development of religious thought and practice since Old Testament times. His session the following morning was the best discussion of the conference, dealing with the problems of group loyalties and antipathies. Professor Charles Bond of Bucknell, Mr. Clinchy of the Federal Council staff, and Rabbi Mantinband led other discussion periods.



Rabbi Abram Simon of Washington, D. C., made an important address upon the relationships of Christian and Jew.

More than four hundred people, almost equally proportioned between Protestants, Catholics and Jews, convened at Johns Hopkins University on November 24. Professor Hornell Hart introduced the discussion of inter-group understanding, Professor Israel Bettan of Cincinnati conducted a forty-minute discussion on "What Makes Me a Jew," Father M. A. Clark, S.J., on "What Makes Me a Catholic," and Dr. Samuel McCrea Cavert, General Secretary of the Federal Council, on "What Makes Me a Protestant." At the dinner meeting in the Lord Baltimore Hotel three brief observations on the afternoon round-table were made by Rev. Dr. T. Guthrie Speers, Rev. Ferdinand Wheeler, S.J., and Rev. Dr. William Rosenau. Professor Hornell Hart then told how "A Scientist Looks at the Situation," and Dr. Nathan Krass, Rabbi of Temple Emanuel, New York,

stressed the emotional factors in inter-religious relationships.

Dr. James M. Yard, Director of Religious Activities at Northwestern University, conducted a parley at the university on Cultural Contacts in American Life on December 5 and 6. Interracial contacts were discussed under the leadership of a Negro. Community life was discussed under the direction of a sociologist. The *Daily* selected the Saturday noon forum as the best point in the parley and it is interesting to note that the speech which this Christian audience was most interested in hearing was made by Rabbi Solomon Goldman of Chicago upon his philosophy of Judaism as a culture.

In his speech in the New York Seminar, Roger W. Straus, a distinguished Jewish layman, expressed keen appreciation for the leadership which Christians are taking in work for better understanding and paid a special tribute to what Rev. Everett R. Clinchy is doing as Secretary of the Federal Council's Committee on Goodwill between Jews and Christians.

## Churches Consider Permanent Preventives of Unemployment

IN ORDER to focus the conscience of the Nation on the necessity of eliminating from our economic life the recurring tragedy of unemployment, with its human suffering and economic waste, a conference will be held at the Hotel Hamilton, Washington, D. C., on January 26-27, 1931, under the joint sponsorship of the Social Service Commission of the Federal Council of Churches, the Social Action Department of the National Catholic Welfare Conference, and the Social Justice Commission of the Central Conference of American Rabbis.

The General Committee in charge of the conference includes prominent Catholic and Jewish leaders. The representatives of the Protestant churches are: Bishop Francis J. McConnell, Harold A. Hatch, Prof. Jerome Davis, Dr. Alva W. Taylor, Bishop William Scarlett, Reinhold Niebuhr and William Knowles Cooper. Professor Paul H. Douglas and Sam A. Lewisoehn are members-at-large of the General Committee. The Executive Committee consists of James Myers, Industrial Secretary of the Federal Council, Chairman; Rev. R. A. McGowan, of the National Catholic Welfare Conference, and Rabbi Israel, of the Central Conference of American Rabbis.

The tentative program, which follows, will be seen to command unusual interest:

Monday Afternoon, January 26, 1931

Stabilization

- (1) What Employers Can Do. Sam A. Lewisoehn or Morris Leeds.

- (2) The Road to Plenty. Prof. William T. Foster.
- (3) What a Municipal Government Can Do including Statistics, Employment Bureau, Education, Stabilizing, Public Works. Fred Hoehler, Director of Public Welfare, Cincinnati, Ohio.
- (4) International Aspects of the Problem. Leifer Magnusson.

Monday Evening, January 26, 1931

Wages and Hours and Technological Aspects. William Green, President of the A. F. of L.

National Planning to Reduce Fluctuations in Employment. A. W. Shaw, Chairman, Committee on Recent Economic Trends.

Tuesday Morning, January 27, 1931

Unemployment Insurance

Favoring Public Unemployment Insurance. Prof. John R. Commons.

Opposing Public Unemployment Insurance. John E. Edgerton.

Factual Report. Dr. A. E. Suffern. Report of Research Department of Federal Council on Unemployment Insurance.

Tuesday Afternoon, January 27, 1931

Public Works and Construction Programs

- (1) Senator Wagner



- (2) Senator Cousins or D. J. Meserole
- (3) E. E. Hunt, Department of Commerce.

Tuesday Evening, January 27, 1931, at six o'clock.  
Moral Implications

Addresses by Prof. Harry Ward, Father Ryan,  
Rabbi Israel, and one of the unemployed.

The Executive Committee of the Federal Council, at its recent Annual Meeting, voted to invite all constituent members of the Council and all councils of churches to send official delegates. The Catholic and Jewish bodies are also planning for a representative attendance. In addition, the sessions of the conference will be open to the public.

### *Religious Broadcasting Has Tenth Anniversary*

When one realizes the extent to which religious broadcasting has been developed, it seems almost impossible that the first broadcasting of a religious service took place only ten years ago. It was on January 2, 1921, that the initial experiment of using the radio for the purposes of religion was made. Calvary Church, Pittsburgh, Pa., was the place from which the broadcast was made, and Station KDKA was the broadcasting agency.

In recognition of the tenth anniversary of this event, a great celebration is to be held under the auspices of Calvary Church, Pittsburgh, on Sunday evening, January 4, with Dr. S. Parkes Cadman as the speaker. The initial service ten years ago was sent out from a single station. The service on January 4 will go out over a great network of stations, covering practically the entire country.

Within the period of a decade, religious broadcasting has actually become world-wide. For some time the Sunday afternoon services, sponsored by the Federal Council of the Churches of Christ in America, with the Greater New York Federation of Churches as the administrative agency, have been heard in England, and recently word has come that listeners as far distant as South Africa and Australia have been able to tune in upon the Sunday afternoon messages.

A cablegram from the National Christian Council of China, with headquarters in Shanghai, addressed to the Federal Council, called attention to the significance of the direct radio communications which can now be had between America and China, and suggested that the American churches join with the Chinese Christians in prayer that the highest possibilities of this new international tie may be realized.

A feature of the radio program sponsored by the

Federal Council which is becoming increasingly popular is the morning devotions, which go on the air from 8:15 to 8:30 o'clock every morning except Sunday. A chain of twenty-four stations now participate in sending this period of morning worship into homes all over the country.

### *State Convocations Reveal Eagerness for Fellowship*

In the beginning, the ministers of towns met for fellowship and discussion, *i.e.*, the ministers of congenial spirit did. The automobile made it possible and desirable to have 'county ministers' meetings. Faster automobiles, paved state highways, snow-plows, have made state-wide ministerial associations the vogue.

For a dozen years, the ministers of Ohio have had an annual round-up in Columbus. In the third week of January of this year they will come touring up to the capital city by the hundreds to listen to great messages, to discuss at round-tables vital questions of the day, to forget parochial and ecclesiastical barriers, to become conscious of the richness and the helpfulness of Christian fellowship. All the pronouncements on Christian unity are as nothing compared with such a practice of it!

The simple story of the Ohio convocations and a multigraphed suggestion of what could be done elsewhere, resulted last year in cordial invitations to the midwest office of the Federal Council to help arrange convocations in Kansas and Illinois. Programs were made that dealt with questions of vital interest to clergymen and that left room for discussion. The financial plan was mostly "pay as you go." The ministers not only arranged for their own transportation and entertainment but paid registration fees of \$2.50.

The success of these "state ministerial meetings" or "convocations" has now awakened interest in other states, so that assistance has been sought in working out plans and programs this year in Nebraska, Minnesota and Oklahoma, as well as again in Kansas and Illinois. These convocations will be held for three-day periods, as follows:

St. Paul, Minn.—Jan. 12-14  
Topeka, Kan.—Jan. 14-16  
Lincoln, Neb.—Jan. 19-21  
Oklahoma City, Okla.—Feb. 2-4  
Springfield, Ill.—Feb. 9-11

New York, Pennsylvania and Indiana will have similar meetings. In the first two states, the councils of churches sponsor the convocations.

There is ample reason to believe that we are just at



the open door of the greatest opportunity a uniting Protestantism has had. Fellowship and discussion will eventuate in plan and action.

ROY B. GUILD.

DR. NORTH’S EIGHTIETH BIRTHDAY

The eightieth birthday of Dr. Frank Mason North, one of the founders of the Federal Council of the Churches of Christ in America, and its President from 1916 to 1920, fell on December 3, 1930, while the Annual Meeting of the Executive Committee of the Federal Council was in session in Washington. When attention was called to the event, a motion was adopted by a unanimous rising vote, sending the greetings of the Executive Committee to Dr. North at his home in Madison, N. J., and expressing to him the gratitude of the representatives of twenty-seven denominations for the unique part that he has played in the development of the Council and the whole movement of church cooperation.

An added touch in the recognition of Dr. North’s birthday by the Executive Committee of the Council was the use of the hymn, “Where Cross the Crowded Ways of Life,” which was written by Dr. North in 1903 and has always been one of the great favorites in Federal Council gatherings, both because of its intrinsic values and because of its association with the personality of Dr. North.

To Federal Council Associates and Readers of the Bulletin:

I desire to express warm gratitude to the multitude of men and women who, during the long period of my active administration, have rendered a moral and material support to the Federal Council without which it could not have fulfilled its mission. I hold them in remembrance with deep appreciation and look forward to larger things for the Council because of their continued sympathy.

CHARLES S. MACFARLAND.



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### *Race Relations Sunday to be Observed on February 8*

THAT the rising tide of lynching and mob violence this year brings every believer in human brotherhood face to face with his share of responsibility for the critical race problem in this country is the claim put forth by the 1931 Message for Race Relations Sunday issued by the Federal Council's Commission on Race Relations. Race Relations Sunday falls this year on February 8.

The statement points out that there were twenty-one victims of mobs, mostly Negroes, during the first ten months of 1930, a larger number than in any year save one since 1924.

The message holds that America is now at the cross-roads of interracial adjustment. "One way," it states, "leads to increasing antagonism, prejudice, hatred, and violence; the other way to understanding, goodwill, cooperation and fellowship. The turmoil in India, the chaos in China, the unrest in Africa and other lands need the example of methods in peaceful group adjustment which America may work out. The churches of America have a golden opportunity to show the way of goodwill among Caucasians, Negroes, Mexicans, Indians and Orientals, and our many foreign-speaking groups. The size of our population, the extent of our material wealth in fields, forests, mines and machines; the principles of political equality and religious idealism we profess, all place upon us a responsibility for such action which we cannot ignore. The churches of America should furnish a field for practical experience in applying the Christian ethic of universal love to the problems of race."

In addition to this message, there has been prepared an attractive folder of leaflets giving suggestions for societies in observing Race Relations Sunday. These are obtainable from the Federal Council at 105 East 22d Street, New York, in lots of ten or more for five cents each. Last year, churches, Y.M.C.A.'s, Y.W.C.A.'s and mission boards used such a leaflet in all parts of the United States.

### **BISHOP FREEMAN HEADS CHAPLAINS' COMMITTEE**

Rt. Rev. James E. Freeman, Bishop of the Protestant Episcopal Diocese of Washington, was nominated as Chairman of the General Committee on Army and Navy Chaplains, to succeed Dr. Jason Noble Pierce, at a meeting of the Committee at the Army and Navy Club in Washington on December 4. Dr. Pierce had presented his resignation, due to his removal from Washington to Nashville, Tenn.

Dr. John T. Axton, representing the Congregational

Churches, was elected Chairman of the Executive Committee of the General Committee on Army and Navy Chaplains. Col. Axton was Chief of Chaplains of the Army for the period 1920-28, and the first to head that branch of the service. He is now on the administrative staff of Rutgers University.

Prior to the meeting of the Committee, a luncheon was given in recognition of the devoted service rendered by Dr. Charles S. Macfarland, who is now retiring as General Secretary of the Federal Council. Addresses of appreciation were given by Bishop William F. McDowell, Rabbi Morris S. Lazaron, of Baltimore, and Dr. Axton, the latter presenting Dr. Macfarland with an engrossed testimonial setting forth the sentiments of Army and Navy Chaplains with reference to Dr. Macfarland's work in their behalf. The scroll said in part:

"On the occasion of your retirement from the office of General Secretary of the Federal Council of the Churches of Christ in America, we, as Chaplains of the Army and Navy of the United States, desire to express our appreciation of the exceptionally meritorious and conspicuous service that you have rendered, particularly in connection with religious work for soldiers and sailors.

"It was through your genius for organization that the General Committee on Army and Navy Chaplains came into being. You fostered the plans for training chaplains and assisted in establishing the Chaplains' School. You aided in developing an improved status for chaplains by legislation and departmental orders. You encouraged closer relationship between chaplains and their respective denominations, and as a chaplain you occupied an important place among us. Because of your intense loyalty, your unquestioned integrity, your unselfishness and your zeal, you have achieved those unusual things for which men are cited in distinguished service orders."



DR. NATHAN SODERBLOM  
Archbishop of Upsala, Sweden (Lutheran)  
Awarded the Nobel Peace Prize for 1930

Dr. Soderblom was one of the founders and is today one of the chief supporters of the Universal Christian Council on Life and Work



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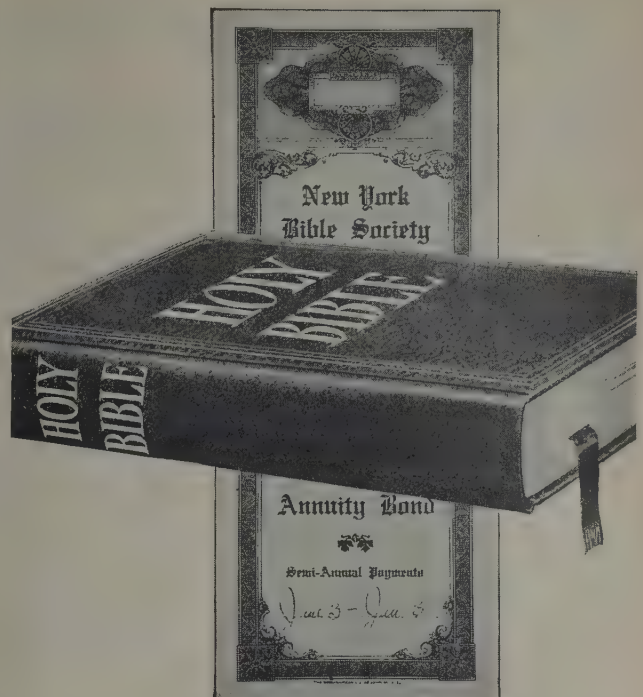
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# News of Interdenominational Life and Work

## Chicago Keeps Advancing

There may be many things out of joint in Chicago because of gangsters and unemployment and hard times, but the Chicago Federation of Churches goes right along under the presidency of Dean Shailer Mathews. The Secretary, Walter Mee, has been successful in seeing to it that sufficient funds have been secured to cover the budget of \$70,000 for 1930. Undaunted by conditions, the Finance Committee, on December 7, approved the budget for 1931, which totals \$73,400. The money comes from many sources, indicating broad and deep interest on the part of denominations, local churches, individuals and other interchurch groups. The largest single item is for religious education. Then come evangelism, social service in various cooperating activities, and comity.

Comity is not just a polite gesture in Chicago, and the Comity Commission is no mere ecclesiastical jury appointed to receive complaints. It is a body of laymen and officials who constitute an efficient board of strategy with strong moral backing and resources.

Nothing is more typical of the Chicago spirit and program than the plans that are being made in preparation for the "Century of Progress" Exposition, to be held in 1933. The Commission on Evangelism has outlined some of the policies, such as:

"That a comprehensive exhibit setting forth the growth of the Protestant churches in Chicago be planned for, and that a definite amount of space be allotted to each religious group for this exhibit.

"That we immediately enlist a committee of 100 outstanding men and women of the Protestant churches of Chicago, to be known as the 'Century of Progress' Committee on Religious Activities, whose duties it shall be to devise ways and means for the realization of the above program."

The exhibit on unemployment activities of the Chicago Federation was so good as to elicit the demand that a duplicate exhibit be prepared and sent to Washington for President Hoover's Committee on Employment.

## Michigan Plans Forward Step

The Michigan Council of Churches held its second annual meeting at the State Capitol on November 18 and 19, 1930. Representatives were present from the seven denominations which are at present the constituent bodies. Plans were laid for the raising of an annual

\$12,000 budget for a period of three years. Special addresses were delivered by Dr. John W. Dunning, minister of the First Presbyterian Church, Kalamazoo; Mrs. Josephine M. Stearns, Executive Secretary of the National Council of Federated Church Women, and Dr. Roy B. Guild, Associate General Secretary of the Federal Council.

The officers elected for the new year are as follows: President, Dr. William Gear Spencer, President of Hillsdale College; Vice-Presidents, Rev. W. L. Gelston, Rev. John Comin, R. E. Jennings, Rev. Peter F. Stair, R. B. Johnston; Secretary, Rev. Ralph C. McAfee; Treasurer, Charles E. Clark.

The Michigan Council of Church Women, under the presidency of Mrs. E. H. McFarland, held meetings simultaneously in the Y. W. C. A. Building.

## Des Moines Goes on the Cooperative Map

Beginning January 1, the recently formed Council of Churches in Des Moines, Iowa, launches its program, with a modest budget and a competent secretary in the person of Mrs. Decie Dunkley. Mrs. Dunkley brings to the cooperative work in Des Moines a valuable experience of several years in the San Francisco Council of Churches.

## Oklahoma Forges Ahead

"The most comprehensive church cooperative movement ever attempted in the state was outlined by the 150 leaders attending the annual meeting (the second) of the Oklahoma Council of Churches," says the *Oklahoma City Times* in reporting the meeting held in that city on November 24.

This council has been a gradual growth. The Home Missions Council and the Federal Council have responded quickly and cordially to the invitation of leaders in Oklahoma to work out plans. The work of Dr. Hermann N. Morse, cooperating with Professor Paul Vogt of the State University in making and interpreting surveys of seventeen counties, has given a pronounced stimulus to the movement. These surveys revealed beyond the shadow of a doubt the necessity of state-wide cooperation on the part of Protestants.

The officers of the Oklahoma Council of Churches are convinced that the success of the work demands the employment of a capable secretary who can give his full time to the work. They have been most fortunate in securing as Chairman of the Finance Committee

Harvey P. Everest of Oklahoma City, one of the successful young business men of the state. At the request of the officers, Dr. Roy B. Guild, Associate General Secretary of the Federal Council, spent a week of November touring the state with Mr. Everest to talk things over with men and women who could help. With only two exceptions, those who were interviewed agreed to assist when an intensive financial campaign is made. Mr. Everest has a six-passenger airplane which made the campaign a unique experience for the Secretary! At the annual meeting full authorization was given for the employment of an executive secretary when a sufficient budget has been pledged.

It will mean much to Protestantism in all the South to have cooperation become a successful reality in Oklahoma.

## Toledo Churches Raise Cooperative Budget

Under the leadership of Grove Patterson, Editor of the *Toledo Blade*, and Dr. R. Lincoln Long, pastor of the Collingwood Presbyterian Church, the Toledo Council of Churches is conducting a campaign to raise \$25,000 for the budget of the local council. Over \$19,000 has already been pledged.

The most prominent service of the Toledo Council has been in the field of week-day religious education. More than 6,000 pupils are enrolled in the schools, which are under the direction of capable employed instructors. The significance of this program can be illustrated by the fact that in one public school with 160 pupils 100 were found not to be in any Sunday school. A most effective presentation of this work with moving pictures was made at the banquet which initiated the campaign. Dr. Guild, of the Federal Council, spent a week in Toledo, preceding and during the campaign, assisting the committee. Miss Helen Anne Wright is Acting Executive Secretary.

## Meeting of American Social Hygiene Association

The annual meeting of the American Social Hygiene Association, an organization in which many ministers and church workers are coming to have a keen interest, will be held at the Hotel Pennsylvania, New York, on Friday, January 23, and Saturday, January 24, 1931. Any who are interested in attending may secure full information about the program by writing to the Association at 370 Seventh Avenue, New York.

### Methodists Alert for Peace

The report of Dr. Alvin C. Goddard, Executive Secretary of the Methodist Episcopal Peace Commission, 150 Fifth Avenue, New York, for the last two years is an impressive record of persistent education throughout that great denomination in behalf of international understanding and peace. The Methodist Episcopal Church is the only denomination besides the Quakers to have provided an executive secretary with a budget to devote his whole time to making the church a more effective influence for peace. The cooperation which the Methodist Commission has been able to give to the Federal Council's Commission on International Justice and Goodwill has been invaluable.

### New Executives for Massachusetts Federation

Succeeding Dr. E. Tallmadge Root, who has resigned after a period of service of more than twenty-five years, Rev. Kenneth S. MacArthur has begun his work as Executive Secretary of the Massachusetts Federation of Churches.

The secretaryship of the Town and Country Department, which had been held by Mr. MacArthur, has been filled by the appointment of Rev. Hilda L. Ives, who is well known for the remarkable work which she has done in connection with the "larger parish" movement in Maine. She will continue to serve the Standish-Sebago Larger Parish, near Portland, Me., over week-ends.

At the last annual meeting of the Massachusetts Federation of Churches, the Massachusetts Council of Religious Education met in annual convention in the same city and at the same time, as a means of giving further impetus to the new cooperative relationships between the two organizations. In Connecticut, it has been voted to combine the state council of religious education and the state federation of churches for the coming year. The two bodies will retain their separate governing committees, but there will be one office, one executive secretary and one treasurer.

### New Values in St. Valentine's Day

For the last two or three years, the American Social Hygiene Association has been attempting to capitalize the interest in St. Valentine's Day in the hope of turning the attention of young people away from the more frivolous and grotesque forms of observance to an appreciation of the higher possibilities inherent in the relations of the sexes. Pastors who are interested in this movement in relation to their own young people can secure helpful material by writing to the American Social Hygiene Association, 370 Seventh Avenue, New York.

## In Appreciation of E. T. Root

The patient and faithful services of Rev. E. Tallmadge Root, whose twenty-five years as Executive Secretary of the Massachusetts Federation of Churches were recognized at the Annual Meeting of the Executive Committee of the Federal Council in Washington, D. C., call for more than one tribute of appreciation.

I have known Dr. Root personally since he became Secretary of the Rhode Island Federation of Churches in September, 1903. From October, 1904, Dr. Root was Secretary of the Federation of Churches of Massachusetts, and also for a time a Secretary for all of New England, under appointment from the Federal Council. In 1912, the Rhode Island Federation decided that it could no longer continue the secretaryship.

This action was due in part to a diminishing support from the Episcopalians and in part to a growing opposition because Unitarians and Universalists were included in the Federation. But in 1913 the Massachusetts Federation of Churches assumed the responsibility of supporting Dr. Root on full time for its enlarging program. While the Inter-church World Movement was on foot, Dr. Root devoted half of his time to conducting the rural survey of Massachusetts for that Movement. Dr. Root, therefore, in a very true sense, represents all of New England, as well as the State of Massachusetts and the little State of Rhode Island, which since his ceasing to serve as its secretary in 1912 has maintained no federation whatever.

As a native of Rhode Island and a long-time resident of Maine, I have been acquainted through these years with the federation movements and with the workers in them. I offer, therefore, a tribute of appreciation to Dr. Root out of personal acquaintance and knowledge.

As he was so fittingly honored in Washington, the following characterizations were impressed upon me:

Dr. Root, by a personal consecration, became an apostle of a cause. He seemed to feel almost as though a woe was upon him unless he preached that gospel of cooperation and essential unity.

Unobtrusively and persistently he made his convictions known. He studied through and worked out plans. He indefatigably sought and secured at least sufficient support to keep his organization running, and doubtless, if the truth were known, it would be found that for many months and years he lived upon a meager financial basis because of his zeal and devotion to the cause.

Under all his planning was a steady and consistent philosophy. This philosophy appears in the little publication

which has been continued through the years, entitled *Facts and Factors*. It was expressed by him in his address in Washington. He believed that the essentials of Christianity were common to the various communions; that this common body of truth should find expression not in phrases alone but in organization and meetings and joint actions; he consistently ignored minor differences and side issues, and concentrated attention on the central coordinating sentiments and principles which all could recognize and express. He was essentially irenic and not quarrelsome over matters of honors or dignities, or questions of precedence.

He is an outstanding example of one whose program was broad enough and inclusive enough to put the circle of fellowship around the Unitarians and Universalists, denominations which more than now were looked at askance and set aside twenty-five years ago. From the beginning, both in Rhode Island and in Massachusetts, these churches have been included in fellowship and in plans of cooperation.

Dr. Root also discovered practical ways of utilizing the so-called "union church," the church which had sprung up entirely independent of denominational connection, sometimes with an obtrusive objection and almost defiance toward denominational churches, a union church which deemed itself sufficient for its own community and desired little else than to be let alone. Into the program of the Massachusetts Federation these independent churches have been brought with understanding and sympathy and in the spirit of cooperation, and Dr. Root has been a pastor and a shepherd unto them as well as unto other churches.

While thus ministering in a large and inclusive way in Massachusetts and New England, Dr. Root has served on the first Commission of the Federal Council on State and Local Federations and with many conferences and councils connected with the extension of these plans and the fulfilment of movements toward unity. He has been a speaker on various platforms and he has given himself to other good causes, being particularly zealous at one time in the field of personal purity and sex instruction when few thought seriously of this field, as more recently they have been doing.

To the tributes given to Dr. Root on public occasions, these sentiments are added as a personal contribution of appreciation, gratitude and goodwill.

ALFRED WILLIAMS ANTHONY.



## AMONG THE BEST NEW BOOKS

### Story of Near East Relief

By JAMES L. BARTON

Macmillan Co., 1930. \$2.50.

AS I TOOK UP this volume, so replete with dramatic scenes and so filled with lessons of faith, courage and sacrifice, I was reminded of those little meetings in 1915 in which I was privileged to have a part. The goal was \$100,000 for Armenian and Syrian Relief, and it is recalled with deep satisfaction that the earliest letter of appeal to a constituency was from the Federal Council of Churches. There were those present who felt that the sum named was beyond expectation.

No one could be better fitted than Dr. Barton, aided by Harold C. Jaquith, to tell this story, except that it precluded adequate mention of Dr. Barton's own splendid leadership.

It is a kaleidoscopic picture of charity and mercy, peace and goodwill, religious fraternity and unity, enlisting the people of a great nation in behalf of a remote, dissimilar people, only known because of their suffering. It is a story of hardship endured, almost insuperable difficulties overcome, of persistent faith and of unselfish service, often reaching the heights of heroism.

The first section of the volume, entitled "Baffling Conditions," recites the modest beginnings in the office of Cleveland H. Dodge, in response to a call from our Ambassador in Turkey, the rapid assembling of a body composed of representatives of all phases of our national life, the securing within one month of the \$100,000 sought, and the speedy mobilizing of the mission and governmental agencies in the stricken areas. The causes which resulted in the immediate enlargement of aim and opportunity are set forth under the chapter on "Conditions in the Near East," including hatreds and passions, often over-religious, resulting in "Tragedy," the second chapter. The estimate of funds needed arose to five million.

The four main relief areas, Turkey, Syria, the Caucasus and Persia, are vividly described, with all the tragic scenes incident to dealing with hunger, exposure and disease, and all the difficulties incident to a brutal state of war.

Then followed the work of rehabilitation after the Armistice, in countries destitute of food. The wise diplomacy of the leaders is indicated by the amicable relations with Soviet Russia in the Caucasus and later with the Turkish Nationalist Government at Angora. The chapters on "Relief Through Giving Work" and conquering of the problems of "Health and Sanitation," with the toll of sacrifice by doctors, nurses and helpers, are filled with pathos.

The work of child-training and edu-

cation, among intermingled children of different races and languages, the development of vocational training and character-building amid destructive moral forces, the education of children in religion without disturbing parental traditions, the graduating of these young people from the orphanage into an independent livelihood by what is called the "post-orphanage program," constitute a lesson in educational technique.

Dr. Barton evaluates the permanent results, including not only relief, education, the eradication of disease, and similar issues, but also the effect on those at home who gave, and those who served and who were served, in creating a new feeling of love among peoples and religions toward America. I am reminded of the testimony expressed to me by priests and teachers of the Eastern Orthodox Churches, whom I visited in 1928, that Near East Relief had done far more to bring them to an understanding of Christian America than many conferences on confession and theological belief.

Dr. Barton also looks to the future and sets forth the "Conservation Program" now being constructively carried on.

The chapter, "Letting the Public Know," gives a roster of cooperating organizations, which indicates that any American who was left out must have evaded membership in any organization whatever, and that there are few people who did not give something toward the one hundred and sixteen million dollars to which the original \$100,000 grew.

As Calvin Coolidge says in the introduction, this cause reached all classes, faiths and institutions, secured "affection for America," released "economic, social, intellectual and moral forces," brought about "a new sense of the value of a child," and "a new conception of religion in action."

It is both a story to be read and a textbook to be studied. The things which it records will be found to be permanent in their influence on the new Near East, and on the mutual approach of Eastern and Western Christianity, in helping to open the door of each to the other.

CHARLES S. MACFARLAND.

### Worship Through Drama

By RYLLIS CLAIR ALEXANDER and  
OMAR PANCOAST GOSLIN

Harper & Bros., 1930. \$5.00.

THE POSSIBILITIES of drama as a medium of worship, abundantly realized by the Church of the Middle Ages, are only just beginning to be utilized by the modern Church. The appeal which dramatic material can make to a congregation—especially to the young

people—receives one of its most convincing illustrations in the work done by Miss Alexander and Mr. Goslin at the Riverside Church, New York, last year. For an extended succession of Sunday evenings, a service of worship, built around a dramatic presentation, was presented, which elicited an enthusiastic support from the young people of the vicinity, including many for whom the ordinary services of worship had lost their appeal. The present volume presents to the general public twelve of these services, as they were actually carried on at the Riverside Church. Each service includes a prelude of hymns and prayers, built around some great theme of the religious life, dramatically interpreted. It would be difficult to imagine, for example, how the Christian spirit could be more effectively interpreted than in the drama of St. Francis of Assisi, with the accompanying hymns, "Love Divine, All Love Excelling," "More Love to Thee, O Christ," "Where Cross the Crowded Ways of Life," and "Lord Speak to Me That I May Speak in Living Echoes of Thy Tone."

Among the other services which are presented in careful detail are "Thanksgiving," which is an episodic presentation of America's blessings and responsibilities; "The Other Wise Man," a dramatization of the story by Henry van Dyke; "Love," a dramatic version of Arthur Sullivan's oratorio, "The Prodigal Son," and "Prayer," which is a vivid description of the evolving conceptions of prayer held by men throughout the ages.

A foreword by Rev. Harry Emerson Fosdick emphasizes the values of drama for worship. One of the special features of the volume which will make it of practical help to the average local church is the detailed description of stage settings and other technical phases of the task of presenting a dramatic service in the spirit of worship.

### The Issues of Life

By HENRY NELSON WIEMAN

Abingdon Press. \$2.00.

WHENEVER this brilliant young philosophical thinker brings out a new volume, it is a real event in the religious world. The present volume has the advantage of presenting Dr. Wieman's views in a form easily grasped by the lay reader who may have found some of his earlier writings, like "The Wrestle of Religion with Truth," a bit difficult. Delivered as the Mendenhall Lectures at DePauw University, the several chapters are written in simple, untechnical language, yet the essential heart of Professor Wieman's philosophy of religion is here. Within the same covers we find also a large measure of

the helpful insight into the practical problems of the religious life which made his "Methods of Private Religious Living" a noteworthy publication.

The first half of the study is devoted to questions arising out of one's personal effort to attain the "goods of the good life," to lay hold of the "maximum energy for living," and to share in a truly satisfying cooperative society. The second half comes to grips with "the supreme issue, 'What about God?'"

The humanist's idea of religion without God Professor Wieman shows to be a contradiction in terms, and on this point he makes a trenchant critique of Walter Lippmann. God is defined by Dr. Wieman (following the line of thought already made familiar by his previous volumes) as "that order of existence and possibility by virtue of which the greatest possible good is truly a possibility." What is the nature of that "order" which we call God? Answer: It is the order of love. Is it a personality? Answer: God is not a "personality," because He has "greater value than any personality can ever have." This is doubtless the point at which the book will be most criticized. But even those who, on the basis of faith, develop a much richer and more definite conception of God must certainly be grateful to Professor Wieman for showing them how far they can go by following the strictly scientific method.

### Pioneers of Christian Thought

By FREDERICK D. KERSHNER

Bobbs-Merrill. \$3.00.

FOLLOWING the example set by Will Durant in his "Story of Philosophy," the author, who is Dean of the College of Religion at Butler University and a prominent leader both among the Disciples and in interdenominational movements like the Federal Council, gives in a most readable and interesting form the romantic story of the great theological pathfinders, from Philo of Alexandria to Ritschl.

Anyone desiring a brief but comprehensive review of the main developments of Christian thought will find this book both fascinating and highly informing. He will not have to drive himself to read it, thanks to the originality and skill with which the writer has handled a difficult and often forbidding subject. The chapters dealing with Anselm, Thomas Aquinas, Erasmus, Luther, Calvin and Arminius are worth careful consideration in connection with the four-hundredth anniversary of the Augsburg Confession, as well as for their light upon certain aspects of the humanistic trend in theological thinking. Because of the designedly popular nature of this outline, the author has not burdened his pages with elaborate footnotes or untranslated references to classical writers.

### Glimpses of Grandeur

By FRANK D. ADAMS

Harper & Bros. \$2.00.

A QUALITY of rare freshness gives this volume by one of the leading Universalist ministers of the country a place of its own in the extensive library on the subject of the life and personality of Jesus. Dr. Adams' narrative is not strictly an attempt at a biography, it is rather his own interpretation (often possessing real originality) of the crucial points in the Gospel story. The chapter entitled "A Young Man Finds Himself," for example, reaches after the inner experience of Jesus when He left the carpenter shop to follow a Divine Voice, and "A Heartbreak in the Silence" gathers up the poignancy of Gethsemane.

Throughout the volume one is conscious that a rich and reverent imagination has been brought to bear upon the Gospels, with the result that there is not a chapter that does not open up new insights and lead to heightened appreciations.

### Music and Religion

Compiled by

STANLEY ARMSTRONG HUNTER

Abingdon Press. \$1.75.

TO THE NEW consideration now being given to the conduct of worship this volume makes a distinctive contribution from the angle of music, "the one art which has maintained a close intimacy with religion." As Dr. Clarence Dickinson, organist of the Brick Presbyterian Church, New York, says in the introduction, beauty and emotion — and therefore music — are powerful agents for keeping the inner source of life "deep, rich and living."

The several chapters come from fifteen different ministers, all men who have given more than ordinary attention to music in the life of the Church. They include Henry van Dyke, William P. Merrill, Robert Freeman, Albert W. Palmer, Lynn Harold Hough, Lloyd C. Douglas and Hugh T. Kerr. All are stimulating and suggestive to the preacher.

Dr. Hunter is minister of St. John's Presbyterian Church, Berkeley, California.

### A Correction

The recent volume, "American Religion as I See It Lived," by Burris Jenkins, when reviewed in the November *Federal Council Bulletin*, was erroneously described as a publication of D. Appleton & Co. The publishers of Dr. Jenkins' volume should have been listed as the Bobbs-Merrill Co. of Indianapolis.

### The International Horizon

THE COMMONWEALTH: ITS FOUNDATIONS AND PILLARS. By Charles H. Brent. D. Appleton & Co., 1930. \$2.00.

EIGHT years before his death the late Bishop Brent delivered a series of lectures at the Universities of Edinburgh, Aberdeen and Glasgow. The material presented in this volume is based upon the stenographic report of these lectures. Putting them into shape for this volume was Bishop Brent's final contribution to the thinking and the inspiration of our day. While the starting point of his discussions was the great work of foreign missions, he saw them in such large perspective and as such a force for peace that he was led into a consideration of many of the basic international questions of our day.

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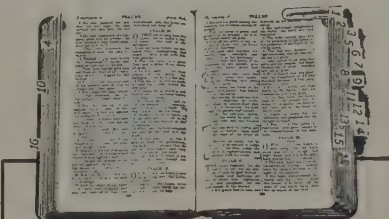
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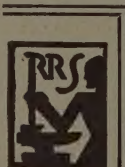
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